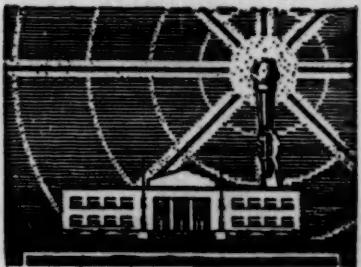


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VOLUME LI, NUMBER 1

JANUARY, 1960

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# The Social Studies

VOLUME LI, NUMBER 1

JANUARY, 1960

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## As the Editor Sees It

The practice of diplomacy, or international relations, today is becoming a vastly different thing from what it was in the last century, or even a couple of decades ago. Talleyrand, Disraeli or John Hay would find the present-day type of diplomatic procedure more than a little unfamiliar. As is true with many other aspects of life, contacts between governments today are violating most of the old traditions. Diplomatic maneuvers today are very much a public matter.

One of the most noticeable features of the international contacts of the Fifties has been the personal activity and mobility of the chief officers of government. The late John Foster Dulles surely set an all-time record of travel and personal contacts for such a high-ranking official. No other foreign minister has ever taken such a direct approach to his problems. We have seen a wide variety of foreign "good-will" tours by heads of states. The Soviet leaders have toured the United States and India, to say nothing of China and the satellite countries. Vice-President Nixon has visited Russia and South America, while President Eisenhower recently undertook the most far-flung journey ever made by an American President. The heads of government of West Germany, Indonesia, Great Britain and many other states have traveled abroad on missions of friendship.

It is not only the extent of travel by top officials that is unprecedented; it is the purpose which marks a departure from past practices. For most of these journeys are not undertaken merely to engage in secret

and high-level negotiations with the heads of other governments. They are essentially propaganda tours, conducted to arouse a sense of friendly good-will among the common people. They are based on the sound psychological principle that antagonism is less likely to develop against the known than against the unknown. The man-in-the-street, be he American, Russian or Peruvian, will retain a more cordial attitude toward a nation whose smiling and affable leader has walked his own streets, admired his home town, and patted his children. It is the classic technique of the county politician on a global stage.

We feel this trend is a most promising one. It has been proven sound in thousands of political campaigns, that there is no substitute for the personal touch, for getting down to the grass roots. No nation can undertake a war without the fervent support of its people, and if the latter entertain cordial feelings toward the rival power because they have seen and liked its leaders, the generation of a warlike spirit will be much more difficult.

The visit of Khrushchev to this country is reported to have cost us \$150,000. The foreign tours of our two highest officials undoubtedly have been expensive to the Treasury. Some taxpayers will complain of this. Yet the total cost of all these travels is probably much less than the price of one modern jet bomber. It is very possible that the money spent on the first will make less necessary the expenditure for the second.

# The Use of Self-Evaluation in the Social Studies

BY MONTE S. NORTON

*Lincoln Public Schools, Lincoln, Nebraska*

Evaluation in the social studies is the process of determining how well goals are being achieved. Evaluation involves more than testing for the reason that a variety of techniques must be utilized to appraise all the purposes that arise in a program of social education.<sup>1</sup>

Self-evaluation leading to increasing self-direction is an essential aspect of evaluation in the social studies. It is a mode of appraisal used throughout life. Through self-evaluation, children gain increasing ability in analyzing their own skills, attitudes, behavior, strengths, needs, and success in achieving purposes.<sup>2</sup>

The foregoing statements point out clearly the need and importance of self-evaluation activities in the social studies. An early introduction to self-evaluation can help children to know and understand the value of developing favorable personal traits and characteristics, to know their strengths and their limitations, and to develop a desire for continuous personal growth along with desirable relationships with the school and the community. Of course, the real value of self-evaluation in the social studies lies in its effectiveness toward helping teachers and pupils achieve worthy goals and objectives set forth. Before discussing further the values, uses, and kinds of self-evaluation activities that can be of value to the social studies program, it seems necessary to list the goals that the social studies are striving to achieve.

Michaelis lists the following ten major goals of the social studies program. This summary of goals is based upon an analysis

of 44 recently published courses of study and highlights the most frequently stated goals.<sup>3</sup>

The major goals of social studies are to help each child to:

1. Become a democratic person, guided by democratic values in human relations and appreciative of the sacrifices made for democracy in its evolution here and throughout the world.
2. Develop social attitudes consistent with democratic values, such as cooperation, open-mindedness, social concern, self-respect, and creativeness.
3. Develop democratic group-action skills and social competency in inter-group situations.
4. Acquire functional information, concepts, and basic understandings of how man interacts with his physical and social environment in the satisfaction of human needs.
5. Gain insight into spiritual, economic, and political values as forces in human behavior and human relationships.
6. Understand basic social functions and social processes as they operate at home and in cultures throughout the world.
7. Gain skill in critical thinking and problem-solving as these skills function in human relationships.
8. Develop skills and techniques in the use of materials of instruction in the social studies.
9. Gain appreciation and understanding of the contributions of cultures, groups, and individuals to the advancement of civilization.
10. Develop an enduring interest in human

problems coupled with a sense of responsibility to act courageously and with integrity in ways conducive to social progress.

Certainly, evaluation of how well these goals are being achieved includes a wide variety of devices, techniques, methods, and activities. Many authors, teachers, and others interested in the teaching of social studies are pointing to the techniques of self-evaluation as an important and valuable part of the overall evaluation in this area.

Children in the middle grades can make promising growth in self-evaluation. Their growth is essential because it is related to self-direction, a basic aspect of well-rounded social development.<sup>4</sup>

Self-appraisal is satisfying and rewarding to children because it is a practical means for them to secure immediate insight into strengths they possess and next steps needed to accomplish important goals.<sup>5</sup>

Evaluation of the group's progress in terms of its stated objectives and criteria can contribute to the student's understanding of what are effective group skills. Specific attention needs to be given both to the behaviors that have helped the group progress, and those that have hindered its productivity. This is not always easy to do, for it involves a kind of objective, public self-examination by both members and leaders. As difficult as self-examination may be it is an essential ingredient in the process of becoming more proficient in group skills.<sup>6</sup>

Evaluation should be carried on as a cooperative process . . . The teacher and the children share in the clarification of purposes and in the use of various techniques of evaluation. Group evaluation and many types of self-evaluation are based on group-made standards and goals.<sup>7</sup>

The following list will help to summarize other specific values of self-evaluation in the social studies:

Through self-evaluation children:

1. Develop considerable proficiency in discovering personal strengths, interests,

limitations, aptitudes, and accomplishment in goal-directed activity.

2. Strengthen abilities and efforts to capitalize on certain personal competencies in individual and group work.
3. Can enrich the entire learning process through direct participation in developing, executing, and evaluating individual and group objectives.
4. Promote continuous growth toward self-direction.
5. Grow in the ability to recognize and appreciate the value of developing certain desirable traits and characteristics, then to evaluate personal efforts toward needed improvement.
6. Learn to respect the contributions of others through the development of increasing sensitiveness to the role each person must play for effective results in a democratic society.
7. Learn to center efforts on the goals to be achieved.
8. Take the all-important steps toward self-improvement.
9. Are able to face problems directly, evaluate their relative importance, and take necessary steps to solve them.

The following types of devices or activities are among those commonly used by teachers to promote self-evaluation in the social studies:

1. Panels, committees, round-table discussions, conferences, and class discussions.
2. Individual pupil folders kept by the pupil or the teacher.
3. Individual or group class projects. These include the development of the social studies notebook by the entire class or individual pupil, bulletin board displays, cooperatively developed plans and procedures, and work-study assignments.
4. Class records which point out clearly the accomplishment of stated aims and objectives; a group-developed progress chart.
5. Records indicating individual or group performance over a period of time.

This may be in the form of an evaluation checklist which tells of strengths and needs for improvement of pupils in regard to valued qualities such as dependability, initiative, open-mindedness, courtesy, and others.

6. Charts, graphs, classbooks, reports, and other visual means of denoting the groups' stated goals, progress toward the goals that is being made, and objective evaluation of successes and accomplishments.
7. Pupil and/or teacher made self-evaluation checklists.

To attempt to exhaust all of the possibilities for self-evaluation in the activities and devices used in the social studies is beyond the scope of this article. An attempt will be made, however, to describe or discuss several techniques, methods, activities, and processes of self-evaluation which have been used successfully in the social studies program. Primary consideration will be given to how the evaluations have contributed to the accomplishment of the goals of the social studies listed at the outset of this article. The value of self-evaluation in terms of its role in promoting self-improvement, self-direction, and self-realization for pupils is reflected in many of the activities that will be discussed.

#### SELF-EVALUATION IN CLASS DISCUSSION

Social studies provides excellent opportunities for self-evaluation activities through class discussion. On many occasions in social studies, children have opportunities to cooperatively plan, execute, and evaluate set goals, units of study, unit projects, class and individual progress, work laboratories, and other specific activities that take place. Through discussion activities, exchange of ideas runs high, contributions can be made by all members, objectives can be revised and improved, progress of the group can be charted, individual and group evaluation is possible, and motivation and interest can be fostered. Through classroom discussion techniques, more dependable results and greater learning are possible for the pupils take an active part in planning activities and become

directly interested in the outcomes of an activity. Both the group and individual are able to examine progress in terms of goals determined at the outset of the particular unit or topic being studied. Misconceptions, errors, and misunderstandings can be corrected almost immediately.

The discussion which follows is an excellent example of self-evaluation in class discussion activities. This evaluation was the result of previous class work concerning the Westward Movement.<sup>8</sup>

Teacher: Let's share the different things that we found out about the routes of the pioneers, and consider the next steps that we should take.

Child A: I could find only one reference book on the Oregon trail.

Child B: I think there are two others in the other bookcase.

Child C: I thought we agreed to keep all references on the trails in this one.

Child B: We did, but someone forgot.

Child D: It would help if we'd keep them all in the same place.

Teacher: Let's all remember to return them to the place that we decided we would use. What trails have you located?

Child E: I found something about the Sante Fe trail.

Child A: What places did it go through?

Child E: I haven't been able to find that out yet.

Teacher: Perhaps we should make a note of that and other items that we need to find out.

Child G: Why don't we keep a list on the board as we did in the other unit?

Teacher: I think that is a good suggestion. John, would you be our recorder and put them on the board as the other students make their suggestions?

Child H: I will be glad to keep a list on paper at my seat so we'll have a written record.

Teacher: That will be very helpful.

With the wise guidance of the teacher, these pupils in this discussion are appraising specific activities of the work of individuals and of the group. The children themselves

have made suggestions for improving their work, obtaining better use of materials, and finding cooperative solutions to existing problems. In this brief discussion, an evaluation of several of the major goals of the social studies is involved. In the exchange of ideas, giving of personal opinions, and interaction of human relationships, many of the democratic values and attitudes important to a democracy are involved. Skill in critical thinking and problem solving is evident along with skills in the use of materials. Individuals have assumed responsibilities for improving classroom action in the future and new ideas have set forth new considerations for new steps to be taken. Attention is focused on the job to be done, ways to help one another, and the steps and changes needed for achieving stated purposes.

#### INDIVIDUAL PUPIL FOLDERS AND RECORDS OF WRITTEN WORK

All too often, the work handed in by children is marked, returned to the pupil, and then destroyed with little concern about anything but the grade marked on the paper. In these cases, much valuable opportunity for diagnostic work, self-evaluation, and self-improvement is lost. The individual folder of each pupil containing records of progress, collections of the work of the pupil over a period of time, and other evidence of work quality, are helpful in providing specific references for the teacher and child to use in determining progress and growth, strengths and capabilities, and the needs for self-improvement. Of course, much of the value of this technique lies in the comparing of the pupil's present status with his former status. Examples of work done by the individual in a particular unit of study or that kept over a longer period of time, provide many opportunities for self-evaluation in social studies. Through the use of personal collections, the teacher is able to help the pupil understand, appreciate, and evaluate his own efforts and accomplishments. From samples of the pupil's or group's work, progress can be determined in the development of certain skills, accomplishment of stated objectives early in the unit can be evaluated, improve-

ment in penmanship and neatness noted, the learning and understanding of content material in the social studies considered, and other aspects of importance can be viewed from a constructive point of view. Too, the child may be able to point out certain weaknesses that are evident in his work quality and begin to develop means to remedy these weaknesses. Thus, self-evaluation is leading to self-improvement and self-direction.

This self-evaluation activity can contribute to the achievement of the major goals of the social studies in many ways. The individual folder containing evidence of the pupil's work progress examined periodically by the pupil, teacher, and other interested persons can do much to help the pupil to develop social attitudes consistent with democratic values such as cooperation, open-mindedness, self-respect, and creativeness. He may learn to know and to appreciate the importance of good work quality along with an appreciation for developing certain skills and knowledge in the social studies. Another important value of this activity is that it enables the student to evaluate his own growth and progress toward important goals and objectives that have been established.

Children reveal information that is invaluable to the trained observer in determining their development individually and socially by things they say, draw, or write about themselves . . . Children often write autobiographical material revealing their likes and dislikes, their aspirations and desires, and their feelings toward others.<sup>9</sup>

#### Self-Evaluation by Twelve-Year-Old Barbara<sup>10</sup>

I have learned to get along with people. I have more fun with people than I ever used to have. At free time I've had time to get around with people and get to know them. At gym I have, too, and also at get-togethers. I made friends at the above places and kept them.

Autobiographical evaluations such as the one by Barbara can be used in many ways by teachers to help more adequately the pupils in their classes.

### PUPIL AND TEACHER MADE CHECKLISTS AND CHARTS FOR SELF-EVALUATION IN THE SOCIAL STUDIES

Charts are especially helpful in individual and group self-evaluation. They should be cooperatively developed by the group so that a clear understanding of their meaning and use will be had by each member . . . Checklists are very helpful in evaluating many aspects of social learning. Specific behavior, interests, skills, and concepts have been appraised by means of checklists.<sup>11</sup>

Teachers and pupils would find the following checklist helpful in evaluating group and individual progress toward stated goals and purposes.

#### AN EVALUATION OF OUR PURPOSE

1. Have we kept our primary objectives well in mind as we have attempted to solve problems?
2. Have our attack and procedures been well planned and coordinated?
3. Have we given each class member a chance to contribute?
4. What authorities and resources have been consulted in the solutions to our problems and questions?
5. What progress can be noted?
6. Do we need to re-examine our objectives?

#### OUR WORK EVALUATION

1. Does each member do his own job?
2. Is there cooperative action in the solution of problems?
3. Do we accept contributions from each class member?
4. Is our objective clear?
5. What steps now need to be taken?
6. Has progress been made?
7. Have our plans been effective?
8. How can we help each other work more effectively?

Such checklists as the ones listed above are valuable in instances in which specific items and projects need to be evaluated. Each checklist should be developed and used in terms of the real needs of the group. Ideas should be obtained cooperatively from members of the group and clarified through demo-

cratic discussion. The self-evaluation should be used in order to give the group or individual some inkling of strengths and weaknesses in regard to valued qualities. The ultimate aim, of course, in using the self-evaluation checklist in social studies, is improvement of the individual and the group through the discovery of various strengths and limitations that may be apparent. Other self-evaluation checklists used in the social studies include experience charts, vocabulary progress charts, organization charts, activity charts, and many others. Teachers and administrators will be able to develop many other charts and checklists of value in helping pupils analyze their strengths, weaknesses, skills, attitudes, and interests. Frequently, checklists devised by the pupils themselves are of value in the social studies program. It seems important that such checklists have a specific bearing on the classroom activities and that they be explained carefully in terms of purposes for using them, their nature, value, and importance.

#### QUESTIONNAIRES AND SURVEYS FOR SELF-EVALUATION IN THE SOCIAL STUDIES

Questionnaires and inventories are helpful in determining interests, hobbies, attitudes, and other items about individual children. Many teachers make and use informal inventories and questionnaires to meet specific needs as they arise in class.<sup>12</sup>

The many types of questionnaires and surveys that may be of value in the social studies program for self-evaluation purposes are far too numerous to mention. Such devices are of value to the teacher in attempts to determine group and individual growth, work habits, attitudes, interests, and so forth and at the same time are of value in the development of self-improvement and self-direction. The following example of a survey-type questionnaire is one of the typical devices used by social studies teachers in classroom work. In many instances, such a survey is made periodically by the teacher on individual pupils. Findings are used by teachers to improve the work with individual pupils; individual conferences are sometimes centered upon such records.

**INDIVIDUAL WORK HABITS  
AND ATTITUDES**

1. Willingly accepts the ideas and suggestions of other classmates.
2. Is cooperative in group action.
3. Helps establish class goals and objectives.
4. Organizes and gathers information useful to the class.
5. Thinks logically; uses many sources of information to solve problems.
6. Attempts to improve on personal limitations.
7. Uses strengths for both personal and group improvement.
8. Has shown noted improvement.
9. Does his own work; stays with the job until completed.
10. Is aware of the importance of classroom activities in regard to the accomplishment of objectives of the social studies class.

Such devices as the questionnaire, checklists, survey, and charts can be of great value in self-evaluation activities in the social studies program. Through the use of such instruments, the pupil is able to express his personal ideas, views, and opinions and personal growth can be examined by both the pupil and the teacher. With the wise guidance of the teacher, each individual is able to evaluate personal progress toward worthy goals and objectives. An appreciation for the traits and abilities of others can develop through a recognition of the individual's own needs. Too, such personal analysis and examination frequently directs attention to the need for new plans and methods for the accomplishment of certain goals and objectives.

**CONFERENCES, RECORDS, AND INTERVIEWS  
FOR SELF-EVALUATION IN THE  
SOCIAL STUDIES**

Conferences, records, and interviews frequently deal with information on pupils collected over a certain period of time. Graphs, logs, and other written records can be kept on each pupil through the use of prepared checklists. Results of such records then can be discussed by the teacher and pupil. Each

is of use for evaluation of understandings in the social studies. Many of the written records can be cooperatively planned by the entire class and maintained by committees or individuals. Conferences can then center upon the records kept; dependability, alertness, initiative, cooperation, work habits, or reading progress can be discussed. Graphs indicating personal growth in social studies skills such as map reading, reference use, speaking and writing, group discussion, human relationships, and others of importance may be recorded and evaluated. The following record or log is typical of those used for self-evaluation purposes in the social studies.

**PERSONAL PUPIL ACTIVITY**

**IN SOCIAL STUDIES**

1. Reading and writing abilities are adequate.
2. Knows how to use the resource materials available.
3. Uses classtime properly.
4. Is making progress in the development of proper skills in social studies.
5. Is interested in personal growth in social studies.
6. Shows progress in the development of a good vocabulary for social studies.
7. Is developing self-direction.
8. Listens carefully when directions are given and while class discussions are in progress.
9. Makes use of library facilities.
10. Is developing new interests in the work in social studies.

Although I realize that this does not exhaust the topic of self-evaluation and its use in the social studies program, many of the possible uses and values have been discussed. Teachers and administrators, of course, will be able to think of many other activities, methods, techniques, and processes in which self-evaluation can serve to promote the accomplishment of stated goals and objectives of the social studies. In short, self-evaluation can be of great value to those

interested in bringing about the optimal development of each pupil in social studies.

<sup>1</sup> Michaelis, John U., "Evaluation of Social Learning in the Middle Grades," *Social Studies for Older Children*, Loretta E. Klee, Editor, National Council for the Social Studies, Washington, D. C., 1953, p. 113.

<sup>2</sup> Michaelis, John U., *Social Studies for Children in a Democracy*, Prentice-Hall, Inc., Second Edition, 1956, Englewood Cliffs, N. J., p. 401. Reprinted by permission.

<sup>3</sup> Michaelis, John U., *Social Studies for Children in a Democracy*, Prentice-Hall, Inc., First Edition, 1950, Englewood Cliffs, N. J., p. 11-12.

<sup>4</sup> Michaelis, John U., *Social Studies for Older Children*, *Op. Cit.*, p. 118.

<sup>5</sup> Michaelis, John U., *Social Studies for Children in a Democracy*, *Op. Cit.*, Second Edition, p. 401. Reprinted by permission.

<sup>6</sup> Rehage, Kenneth, "Participating in Group Undertakings," *Skills in Social Studies*, Helen McCracken

Carpenter, Editor, National Council for the Social Studies, Twenty-Fourth Yearbook, Washington, D. C., 1953, p. 236.

<sup>7</sup> Michaelis, John U., *Social Studies for Children in a Democracy*, *Op. Cit.*, Second Edition, p. 398. Reprinted by permission.

<sup>8</sup> Michaelis, John U., *Social Studies for Children in a Democracy*, *Op. Cit.*, Second Edition, p. 177. Reprinted by permission.

<sup>9</sup> Lind, Ida M., "Autobiographical Records," *Social Education of Young Children*, Mary Willcockson, Editor, National Council for the Social Studies, Washington, D. C., 1950, pp. 56-57.

<sup>10</sup> Reprinted by permission of the Association for Childhood Education International, 1200 Fifteenth Street, N.W., Washington 5, D. C. "These Are Experiences . . . for the Nines to Twelves," by Jeannette Sauborn and Peggy Brogan. From *Childhood Education* October 1948, Vol. 25, No. 2, page 74.

<sup>11</sup> Michaelis, John U., *Social Studies for Children in a Democracy*, *Op. Cit.*, Second Edition, p. 409. Reprinted by permission.

<sup>12</sup> *Ibid.*, p. 411.

## The American Creed and Three Social Scientists

BY MARIAN D. IRISH

*The Florida State University, Tallahassee, Florida*

Three of my friends teach American Government in the general education program of a publicly supported university. All three consider themselves professionally trained social scientists. Professor Thomas puts the emphasis on *Social*. Professor Richards underscores the *Scientist*. Professor Harold attaches the adjective *applied*. Because I know all three of them rather well I shall refer to them familiarly as Tom, Dick, and Harry.

All three are American citizens who profess the American Creed and perform swear loyalty to our current constitutional system. Along with the overwhelming majority of Americans, all three believe that democracy is the best of all possible governments. To them democracy is a meaningful frame of reference for judging not only the American Government but any government. And to all three of them democracy means *majority rule and freedom of dissent*.

The following dialogue takes place after the first class in American Government, opening the second semester.

**TOM:** (He is the *traditional* social scientist, grounded in history.)

I started off with the Declaration of Independence.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed . . .

This is the beginning of American democracy. Our Founding Fathers believed in "higher-law"—in natural law—in the god-given unalienable rights—that every man be free to follow the dictates of his own conscience and to form his own opinions without

political restriction. I read to them the First Amendment to the Constitution.

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances . . .

I pointed out to them that the "due process of law" and the "equal protection of the laws" clauses in the 14th Amendment incorporate the basic freedoms of the First and put similar restrictions upon the states as does the First upon the national government.

"Man is born free and equal"—this is the basic tenet of democracy—this is the logical justification of self-government. "When God gave Adam reason," said the English poet, John Milton, "he gave him freedom to choose for reason is but choosing." This was the faith of the Founding Fathers, that man was both inclined and able to choose between good and evil. To our forbears the only good society was the free society where each man demanded his right and recognized his duty—to follow his own conscience—to think for himself—and to share his thoughts freely with his neighbor without fear of surveillance or censorship.

DICK: (He's the *analytical* social scientist.)

But surely this is a most uncritical, unrealistic, picture of political behavior in America either in 1776 or 1789 or 1959. What is democracy if it cannot be verified by empirical data? Democracy is a pattern of political behavior, something much more substantial than an abstraction concocted of verbal platitudes.

You talk about the Bill of Rights as if it were Alpha and Omega of the American Creed. I try to give my students the facts. For example: In one recent survey, 31% of the adult population said they never heard of the Bill of Rights, an additional 36% said they had heard of it but were unable to identify it and another 12% identified it incorrectly. Only 21% could identify it correctly.

Of course it isn't too important that Amer-

icans be able to identify their basic freedoms in the appropriate text, but it is significant that many Americans do not actually subscribe to the specifics of the American Creed which you explain so earnestly. One of our colleagues recently made a scientific analysis of American attitudes toward what you call unalienable rights. He found that nearly everyone endorses in the abstract the idea of free speech but a majority would deny socialists and atheists the right to speak in their own community. Again Americans are almost unanimous in their support of the idea of the free press but one out of four would deny this right to the Socialist Party and one out of three would even prohibit newspapers from criticizing our form of government.

When you talk about "self-evident truth" aren't you but saying what you think might be a good idea, but which *in fact* many adult Americans have never accepted in practice?

You talk too glibly about "liberty of conscience" and "freedom of thought" and how men use "right reason" to choose between good and evil. Isn't it more likely that men inherit their preferences and their prejudices, in religion and in politics, from their parents? Isn't it likewise a matter of fact that our political and social opinions are largely molded by the people with whom we associate daily—by our fellow workers, by our class, sectional, ethnic and religious identifications—by what our forebears would call our "station in life" rather than by our own "right reason"?

I tell my students that as social scientists they are obligated to discard the *a priori* assumptions. For example, when we consider the problem of public opinion, I warn them to avoid such verbal traps as "consent of the governed." If they are to become social scientists, they must learn the methods of science—they must begin with facts. The systematic gathering of data is the first step in the acquisition of knowledge that can be tested. My students are learning how to take opinion polls, how to structure interviews, how to set up experiments in social problems. It is relatively easy to determine *how* people

vote in particular elections; the election returns give an over-all answer. But if we want to know what "the consent of the governed" really implies—if we want to know why people, as individuals or groups, voted as they did in a certain election—we shall have to examine the voting record quite meticulously and assemble our data quite systematically before we can safely generalize. We surmise that family tradition is a strong factor in determining party loyalty—but this is mere surmise unless we devise some method of finding out how many citizens voted for Eisenhower in 1956 simply because their fathers had always voted the Republican ticket. We surmise that religious identification conditions the voting behavior of many citizens but again this is but speculation unless we devise some means of knowing through accurate data.

TOM: (He's the social *philosopher*.)

But aren't your students so busy counting trees that they have no time to see the forest? While your students are ringing the door bells of every fourth house on every other street in the city limits taking notes on how the householders like Ike in February 1959 as compared with how they liked Ike in February 1953, my students are reading *The Federalist*, de Tocqueville's *Democracy in America*, James Bryce's *American Commonwealth*, Max Lerner's *America as a Civilization*, and of course the new textbook of Irish and Prothro, *Politics of American Democracy*. In their reading of great books my students come into contact with the idea and ideals that have bestirred mankind from time immemorial. By grounding themselves in history they can become possessed of the best thinking of the race.

HARRY: (He calls himself an *applied* social scientist, though he has not majored in the conventional disciplines of social science, in economics, in political science, or sociology. His first choice of profession was journalism.)

It seems to me both of you fellows are purely academic—*theorists* rather than *practical* social scientists. Whether you talk about "consent of the governed" or use the idiom

of contemporary political behaviorists, "opinion analysis," the real problem of democracy today is how to "equate the public interest with the public policy," how to "engineer the consent" of the citizen for the policies of top management in our government. Let's face it—the United States is too big—not only for primary democracy—but even for the kind of representative government which the gentlemen in Philadelphia envisioned in 1776 and 1787. Government is too big and too complex to be run by mere politicians. Decision-making at the highest level—foreign policy—economic policy—social policy—requires a high degree of specialized and technical competence. A corps of lawyers, accountants, engineers and other specialists is required to work out a railroad rate schedule that will meet the Supreme Court's requirement of a fair rate of return on the fair value of the railroad property. And quite another corps of technicians and specialists is required to decide which sector of the broadcast band will be allotted to television, and to assign specific frequencies to individual applicants for television stations. Top management in government today must comprise an elite of experts.

From the point of view of the *practical* social scientist then, the basic problems of modern democracy are two-fold: (1) ascertaining what policies are necessary or desirable in the public interest—this does call for a great deal of Dick's opinion analysis—but it must go further than objective recording of data—it must be put in form to use—to forecast and to plan policies; (2) engineering the public consent for what top-management has already decided is necessary and desirable. For lack of a better term we call this dual job public relations.

Certainly the job of the public relations consultant has become extremely important in any democratic government. The public relations expert today is in the managerial class—both in business and in government. His assignment is not simply to publicize and to make politically palatable the policies of the decision-makers. He also sits at the policy table and participates in the decisions.

His primary competence is in the media of mass communications, in securing the maximum impact of the message—from the people to the public administrators—from the administrative elite to the public.

Frankly I want my students trained for the practice of government. I want them to be experts in "managing human relations"—for that is the key to modern democracy. Tom talks about "right reason" and the "consent of the governed." Dick prefers to be scientific and to examine political behavior in systematic classification. But I tell my students how Batten, Barton, Durstine and Osborne—and certain other Madison Avenue firms—mold the political attitudes of our citizens in the same way that other advertisers persuade us to prefer one brand of toothpaste or detergent above all others.

I tell my students quite candidly that in politics today it's not the best idea or the best man that wins an election. It's the most attractive package. As I see it, applied social science is a practical course in marketing, learning how to package political ideas, party candidates, or administrative policies so that the voting public will want to buy—without questioning why.

DICK: You may be kidding yourself and your students with the Madison Avenue line about "equating the public interest with the public policy." But your students training for public relations will not be able to sell their packaged goods to my students trained in opinion analysis.

My students are learning to be wary of such glittering generalities as "national

good," "general welfare," "public interest," or the "American way." When they look at the facts they perceive no single public, no American mass mind. American society is essentially pluralistic. There are many groups competing for political power and any group that is currently dominant will turn its own interest into public policy. I teach my students how to recognize the pressure politics of organized groups, how to detect the devices of propaganda and the invisible sell of professional public relations, how to think with facts and to avoid emotion-laden clichés.

TOM: This conversation reminds me of the three blind men who tried to describe the elephant to each other. Our three classes will certainly have different ideas of American Government. But I'm willing to bet that in the long run my students will be the governors in the democracy to come. In every age, ideas and ideals motivate and dominate our society. I agree with Dick that learning begins with fact-finding but education is more than documentation. Facts are something to think about. Higher learning must also stretch the imagination, must involve a deliberate effort to comprehend meanings, relationships, and purposes. I agree with Harry that education is more than acquiring knowledge that the final test of education is the use to which it is put. But I would have my students reach for the wisdom that surpasses knowledge, for truth that goes beyond the assembly of data, for the spirit of things that cannot be proved, for the *summum bonum*.

## Speech Activities in Today's Schools

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Today the modern, up-to-date high school provides its students with the best forensics program since the time speech was conceived as an important part of the co-curricular program in secondary education. An expansive program for the expression of latent

talent can be found by the student through participation in original activities such as debate, extemporaneous speech, original oratory, impromptu speaking, and discussion, or in the interpretative events such as dramatic, humorous, or oratorical interpretation.

Debate is probably the keenest vehicle of the effective speech group in the American high school today. The most common type of debate is known as Oxford style or formal debating. Here there are four speakers, two affirmative and two negative. Each speaker presents what is known as a constructive speech which lasts for eight to ten minutes. The affirmative is the first to speak, and is followed alternately by the first negative, second affirmative, and second negative. In the rebuttals, which last from four to five minutes, the negative speaks first, and is followed in order by the affirmative, negative, and finally by the last affirmative. The cross-question or Lincoln-Douglas style of debating adds a three minute questioning period to each of the constructive speeches. After the student finishes the constructive speech, he is questioned for three minutes by one of his opponents.

For beginning debaters in this country some sort of handbook is highly desirable. A handbook of a general nature on the principles of debate is studied first, and then the student advances to the handbook on the specific topic for the current season. In the United States the same question is used for the entire year in both high school and college debating. One of the best publishers in the field for high school materials is J. Weston Walch of Portland, Maine.

After the "canned" materials of the handbooks have been properly digested, the student is ready to launch forth into the unknown, which will consist mainly of tracts, essays, magazines, books, reports of governmental agencies, and letters from interested organizations and parties.

Preparation for the coming debates during the season is usually initiated with an analysis of the question. This can be effectively handled by the discussion method where various students report on one phase of the question. The next step, of course, is the practice debate. The debate can be held during the activity period or after school. After school is probably the more desirable time because the pressure of finishing before

the bell does not exist. Practice debates should usually be decision debates, and a critique by the coach and the students in attendance should follow. In areas where students are used as judges in novice tournaments the practice debate presents an excellent opportunity to introduce the student to the debate ballot and the double summary sheet for keeping track of points in the debate.

Interscholastic competition is the lifeblood of debating. Students, by and large, do not debate just for the fun of hearing themselves talk. They debate because they like to win. They debate because they have an opportunity to meet opposition from other schools. The student is fully aware that he is learning something extremely valuable through his participation in the debate. But the reason he attends contests is because debate is very much like real life situations which are essentially competitive.

Inter-school debating is usually handled through debate leagues. At the national level the National Forensic League is made up of some seven hundred schools which have speech programs that meet the high requirements of NFL.

In an area which contains large numbers of high schools the problems of scheduling debates can get rather involved. Usually contests are held on weekends and are divided into debate and individual events. Unless an open tournament is being held, an effort is made not to hold both debate and individual events on the same day. The basic conflict to avoid in any scheduling situation is the encroachment of the competitive program upon regular school time.

Methods of elimination in the debate tournament are governed somewhat by the philosophy of the people who are managing the tournament. If the goal is wide participation, then the method of elimination must be designed to retain even the weak competitor as long as is reasonable with a view of ultimately picking a winner. For the tournament which is to move to its conclusion as rapidly as possible, elimination at the moment of

defeat provides the most efficient way of reducing the number of contenders. However, a double defeat system, or better yet, a full day of competition where all participants debate three or four rounds before elimination is to be preferred. In a round-robin competition every team meets every other team unless the number of competitors is too great. In such a case every team debates every round and the winners are then determined on a percentage basis or opponents met system.

In scoring a tournament the won against loss criteria is best when applicable. But in competitions where several teams are entered, there are likely to be several undefeated teams at the end of the day. In this case the scorers must resort to some system of percentage of wins, team ratings, or opponents met system to determine who the finalists will be for the quarter, semi, and final rounds.

In considering the value of the total debate program at least three desirable outcomes of school life are achieved. The student develops research skills which enable him to make effective use of library facilities. Usually the aggressive debater will at this time make his first acquaintance with governmental and private agencies through the vehicle of letters of inquiry. The student, likewise, learns to draw on all phases of high school learning from history to mathematics. This may well be his first experience with the carryover value of the subjects which at one time seemed rather dry, isolated, and academic. Personality development is a pleasing result of the student's being forced to think for himself in a competitive situation. The marks of the senior debater with several years of experience are poise, confidence, some degree of skill, an acquaintance with ideas, ability to think logically, and some degree of critical sense.

Extemporaneous speech has a very definite relationship to debate. However, the technique for developing the extemporaneous speaker is somewhat different from the technique for debate. The effective extemporane-

ous speaker is usually a well read individual who faithfully follows such magazines as *U. S. News*, *Time* and *Newsweek*. In actual competition the speaker draws three topics, chooses one, and is allowed anywhere from twenty to forty-five minutes to prepare a talk. The talk is limited to a maximum of from five to eight minutes. The value of this form of speech activity is the development of a capacity to analyze an article or a mass of material and then synthesize the material to suit one's own purposes for the speech.

Original oratory requires a careful job of both writing and speaking. The first step is to choose a suitable subject, preferably something controversial. Then comes the job of writing and editing. The entire writing job must be done with an ear for the oral effect. After the paper has been written, it is necessary to develop a proper oratorical technique in the presentation of the ideas contained in the oration. This involves proper development of rate, gesture, and movement. The maximum time allowed in competition for original oratory is usually ten minutes.

Impromptu speaking is another original event which provides excellent speaking opportunities for the beginner. In the impromptu contest the speaker is allowed to draw three topics. He chooses one and returns the other two. Two minutes after he has drawn the topics he is expected to begin speaking. The time limit on this type of speech is usually five minutes. The technique of impromptu development necessarily requires a broad background of reading in current events periodicals, and its essential skill is rapid organization of a subject for presentation. The carryover potential for this type of speaking in public meetings should be quite evident.

Basically, dramatic interpretation is the reading of another person's creation. One can choose from the classics or can select a cutting from contemporary stories. Some contend that the objective in this art is to interpret the material in a manner intended by the author. They claim that interpretation is distinguished from declamation, which is

the presentation of a selection designed exclusively for declamatory purposes. Declamation, they point out, sometimes involves overacting. Another school of thought regarding interpretation is that the student is in no way bound by the intent of the author, which in most cases is probably incapable of being determined with any precision. In any case, the value of declamation should not be overlooked for beginners and for junior high school students.

Humorous interpretation, like dramatic interpretation, is reading a selection written by someone else. Again the interpreter may choose from the classics or from current writers. The problem in this type of speech activity is to avoid slapstick.

Oratorical interpretation again is the reading of a written speech in an effort to interpret it as the author intended it or as the student sees it. The difference between this type of speaking and original oratory is that no original thought by the student is expended in the preparation of the oration.

Discussion today is quite popular with the educational theorists of co-curricular activities. However, its lack of competitive element and direct clash makes it less popu-

lar with students. Usually four people sit around a table and discuss a topic of current interest. They are then compared with four other people who sit around and discuss the same or a different topic. Sometimes the ratings given by the judge are individual. This can involve four or five people, and a comparison of teams is then unnecessary. Either way the discussion takes on the appearance of an undebated debate or an extemporaneous speech presented from a sitting position. The merits of this type of speech making have been demonstrated for years over radio programs. However, as an educative device it suffers when compared to debate. Some of the give-and-take ability developed in discussion work is valuable in the student congress type of speech event. But again, it is the effective debater who rears his head to drive home the fine points of his proposed legislation.

In a program which includes all, or any combination of, the speech activities just indicated, a high school student is in an excellent position to prepare himself for the leadership which the spiritual and political well being of his country will demand in the years of crisis just ahead.

## An Outline for the Teaching of Local Government

BY WILLIAM OLcott

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### *Living in My Community*

#### OVERVIEW

Many of us take for granted the advantages and opportunities offered us by our communities. A great deal of planning, organization, and hard work is required to make communities operate in an orderly fashion.

Have you ever wondered about: who pays

to have a snow plow clear the streets? Where does our water come from? How do I get my street light fixed? How are jurors selected? Who pays taxes and how much? Is mine a well-managed, healthy, safe community?

To know something about the answers to such questions and others about the community in which we live will help us to be

happy, alert citizens. We Americans are proud of the fact that we have local self-government. And the way to get and keep good local government is to be interested in one's community, not just on election day, but every day of the year. The closeness of our local government affords us an excellent opportunity for observation, participation, and service in our community. What is the citizen's responsibility for honest, efficient government.

#### SPECIFIC OBJECTIVES

- (1) To develop a better understanding of community in which we live.
- (2) To become better acquainted with the machinery of government at the local level.
- (3) To realize the importance of and the need for the services provided by local government.
- (4) To learn how local communities finance the services they afford the people.
- (5) To explore and appreciate the cultural, educational, and recreational advantages of my community.
- (6) To become familiar with the functions of other local government units.
- (7) To emphasize the participation side of good citizenship in the study of local government.
- (8) To develop the skills, habits, and attitudes of good citizenship. Good citizenship is evidenced by:
  - a. a genuine interest in the affairs of men.
  - b. a genuine desire to help one's fellow man.
  - c. the use of facts, logic, and good judgment in one's daily decisions as a citizen.
- (9) To improve the skills of communication: reading, writing, speaking and listening.
- (10) To develop the skill of using primary sources.

#### OUTLINE OF CONTENT

- A. My Community and Its People (Review)
  1. The settling of my community
  2. Pioneer life and pioneer leaders
  3. Geography and early development
  4. Early economic life
  5. The development and growth of my community
- B. The Machinery of Government
  1. The purposes of local governments
  2. Types of local government units
    - a. village
    - b. city
    - c. town
    - d. county
  3. How local governments are organized
    - a. need for a direct line of responsibility.
    - b. grants in aid
    - c. variation in functions of local governments
  4. How local officials get their jobs
    - a. political parties in the "grass roots"
    - b. caucuses and primaries
    - c. the merit system
  5. The powers and duties of local officials
  6. The election process
  7. The local and county court system
  8. Law enforcement
- C. The Services of Local Governments
  1. Protection of life and property
  2. Protection of health
  3. Water
  4. Street lighting
  5. Public works
  6. Transportation
  7. Planning, zoning, and housing
  8. Welfare
  9. Recreation
  10. Education
- D. How Local Governments Pay for These Services
  1. What are taxes?
  2. Who pays taxes?
  3. Assessments and exemptions
  4. Other sources of revenue, grants in aid, parking meters, fines, rentals, licenses
  5. Budgets

**E. Other local units of Government**

1. School districts
2. Fire
3. Irrigation
4. Flood control
5. Water
6. Port and navigation

**F. Educational, Cultural, and Recreational Advantages of the Local Community and Their Relation to Local Government**

1. Schools in My Community
2. Cultural institutions and opportunities (libraries, museums, outdoor pageants, newspapers, radio and television stations, historical societies, concerts.)
3. Recreational opportunities, parks and playgrounds, concerts, dances, hobby shows, pet shows, vacation time activities.

**DISCUSSION GUIDES****A. My Community and Its People (Review)**

1. What is the nature of the countryside in which the community is situated?
2. How is the community located with respect to rivers, canals, highways, railroads, lakes, air lines, bus lines?
3. What is the climate of the community, temperature, rainfall?
4. When was the community first settled? By whom? Under what circumstances?
5. Who were some of the pioneer leaders of my community? What were some of their more important contributions?
6. What have been the principal events in the life of the community?
7. Are there evidences of these events in existence today in the community?
8. What has been the influence of the natural environment on the development of the community?
9. Name some famous persons associated with the community.
10. What were the early forms of local government?

**B. The Machinery of Government**

1. Why have men created governments?
2. What are some different kinds of governments that we know about?
3. In what ways are governments today

similar to governments 50 years ago? 100 years ago?

4. What are the units of local government that overlie your community—county, town, city, village, borough, school district?
5. With which of the units above will you be primarily concerned in your community?
6. Under what state law or special charter is your local government unit defined?
7. Does your local government unit have adequate powers of "home rule"?
8. What is the formal structure of the local government of your community, city, mayor-council, council-manager, commission; village; town; county?
9. Is it a good thing to give the executive officer of a local government a lot of power over appointments of other officials?
10. How is the legislative body of your local government selected?
11. Is it difficult to make changes in your local government?
12. Is a small legislative body preferable to a large one?
13. Should candidates for local government run for office on a party ticket or as individuals?
14. Is the permanent registration of voters a desirable feature of the election process?
15. What is the function of the primary election and the caucus?
16. What is the merit system? Why should the position of a non-policy making government employee be removed from patronage?
17. Which positions in your local government are elective, appointive, under civil service?
18. Is your community concerned about recruiting the best personnel possible for local government positions?
19. What are the functions of the local government officials and departments?
20. What is the organization of the local

court system? The county court system?

**Magistrates Courts**

**Traffic Courts**

**Juvenile Courts**

**Surrogate Courts**

**Small Claims Courts**

**County Courts**

**Justices of the Peace**

21. Some Judges are elected and others are appointed. Which is better?
22. What is the law enforcement record of your community?
23. Why is it important to have honest officials in charge of elections?
24. Do the voters of your community take the responsibility of voting seriously?
25. Should a supervisor or councilman vote as his constituents want him to or should he vote for what he believes right?
26. Who sets the requirements for voting in your community?
27. Why do we have a residence requirement for voting?

**C. The Services of Local Governments**

1. What are some of the particular types of work that the police do in your community?
2. What is the relationship between arrests and convictions in your community?
3. What was the estimated value of the fire loss in your community last year?
4. How is the rate of fire insurance associated with the fire department in your community?
5. In what ways is the work of health protection different today from what it used to be in your community?
6. What steps must be taken to assure an adequate supply of pure drinking water at the tap in your kitchen?
7. What are the reasons for some of the other services supplied by your local government?
8. Are the services performed by your local government efficiently and economically administered?
9. How many paid firemen in your fire

department? Volunteers? Police Department?

10. Are there in-service training programs for firemen? Police?

**D. How Local Governments Pay for These Services**

1. Why should people be glad to pay taxes?
2. What controls do voters have over the spending of their tax money?
3. Should a citizen who has no children be taxed for the upkeep of the schools?
4. What kinds of taxes do the citizens of your community pay?
5. How is it determined how much a tax a citizen will pay?
6. Does the state contribute to the financing of your local government?
7. What are some other sources of revenue which the local government can draw upon?
8. Is there a limit to the amount of money your local community can borrow? Why?
9. Is your local government justified in borrowing money to finance big public improvements such as bridges, buildings, and parks?
10. How is the estimate of income and expenditure drawn up in your community?
11. Does the citizen have any part in this process?

**E. Other local units of Governments**

1. What are some specific purposes for which other units of government may be created?
2. What powers do these units of government have?
3. From what source do these units get their authority?
4. Can these units compel compliance with their regulations?

**F. Educational, Cultural, and Recreational Advantages**

1. Is yours a good community in which to live? Why?
2. Does your local community provide a healthy, happy atmosphere for its youth to grow up?

3. What are some things you'd like to see accomplished in your community or in what way could it be improved?
4. What are some ways in which these accomplishments or improvements might be brought about?

#### SUGGESTED ACTIVITIES

##### A. My Community and Its People

1. Construct a diorama depicting some phase of the early settlement of the local community.
2. Make a salt and flour relief map of the county or township.
3. Write a letter which you think an early settler might have written to a friend in New York City.
4. Prepare a time line of your community's historical development.
5. Prepare a chart or map showing the products produced in your community.
6. Make a series of maps showing how your community has grown.
7. Make a chart showing how your community has increased in population.

##### B. The Machinery of Government

1. Make a list of the services provided by your local government.
2. Make a scrap book of clippings telling of activities in your community.
3. Prepare a map of your community which shows the local government units which overlie it.
4. Construct an organization chart of your local government.
5. Draw a map of your community showing its political divisions.
6. Prepare a chart showing the types of activity which might be undertaken by an official of the local government.
7. Hold a mock council meeting on the budget or the need for paving a street.
8. Attend a council meeting.
9. Invite a council member or other local government official to class.
10. List 10 violations of local ordinances and tell how each might be disposed of.
11. Examine and report on the local charter. Construct a chart showing the qualifications for voting.
12. Conduct an election in the classroom

including primaries, petitions, registration, campaigns, and voting for class officers.

13. Prepare a booklet on the organization and operation of local government (or a film strip, or movie).
14. Prepare a radio or TV show on local government organization and operation.
15. Make a chart showing the different purposes and organization of the different courts.
16. Make a chart showing the disposal of cases brought before local courts.
17. Arrange for a class demonstration on the use of a voting machine.
18. Secure copies of a recent local government regulation or ordinance. Discuss its advisability. What groups opposed it? Why?
19. Make a study of the expenses of political candidates. Who pays these costs?
20. Make a chart showing how the qualifications for voting have been made democratic.

##### C. The Services of Local Governments

1. Make a chart showing the services that your local government provides its citizens. Police, Fire, health protection.
2. Make a chart depicting the work of any of the departments of local government.
3. Hold a public meeting at which the department heads explain the functions of their departments to the voters.
4. Hold a council meeting at which department heads justify their estimates for the year's expenses.
5. Select a committee to interview an officer of one of the local departments.
6. Secure a copy of the local budget and examine it.
7. Compare the salaries of local government workers with those of a comparable community. Are the salaries in your community sufficient to attract people of ability?
8. If your community is zoned, make a zoning map.

- 9. Make a master plan for the future growth of your community
- 10. Draw a map showing where recent housing developments have taken place.
- D. How Local Governments Pay for these Services
  - 1. Prepare a graph showing where the money to operate the local government comes from and how it is spent.
  - 2. Make a chart of sources of local revenues and expenditures.
  - 3. From a copy of the local budget determine the amount of the total assessed valuation of your local unit, the total amount of exempted property, the estimate of money to be raised by taxation, compute the tax rate, and determine the amount of property tax on a local home assessed at \$5,000.
  - 4. Why is some property totally or partially exempt from taxation?
  - 5. Debate: Good government is expensive.
  - 6. Panel: "Taxes are the price we pay for civilization."
- E. Other Local Units of Government
  - 1. Draw a map which would show how different units of local government could overlap each other.
  - 2. Make a chart to show the purposes of some of these other units of local government.
  - 3. Invite a representative of one of these other units of local government to class to discuss its scope.
  - 4. Take a field trip to the office of one of these units of government to see firsthand its purpose.
- F. Educational, Cultural, and Recreational Advantages of Your Community
  - 5. Search your newspapers and magazines for clippings about these districts to add to your scrapbook.
  - 6. Construct a map to show the location of the schools in your community; the playgrounds, parks, library, government offices, zoo, museum, radio and television station, historical society, newspapers.
  - 7. Write a letter to a friend explaining the advantages he would have if he should move to your community.
  - 8. Prepare a poster explaining to the citizens the most attractive features of your community.
  - 9. Make a road sign to be placed at city limits on the main thoroughfares of the community advertising what your community is noted for.
  - 10. List the educational, recreational and cultural advantages of your community.
  - 11. Panel: Springvale is a good community in which to be brought up.
  - 12. Panel: "After high school, what?"
  - 13. Invite college students and young adults to class to discuss the advantages of the local school and community.
  - 14. Make a balance sheet of the things you like about your community and the things you'd like to see done.
  - 15. Plan a sociodrama on a local issue.

## Indigenous Religions in the United States

BY KENNETH V. LOTTICK

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### *V The Disciples of Christ*

Among the indigenous religions of the United States the body known as "Disciples of Christ" (popularly, although inexactly, called "Christians") is by far the most

numerous sect. Again—as is the case in regard to Unitarians, Seventh-Day Adventists, and Latter-Day Saints—this addition to the many systems of faith in our country was in a number of ways a direct outgrowth of

the peculiar influences obtaining in the early national history of the United States. Especially to be considered are the unique conditions existant on the American frontier.

Moreover, in a small way, the convulsion in society accompanying the revolution and the initiation of the new government, first under the Articles, then under the constitution, may be compared to the religious and social ferment which accompanied the great Reformation in western Europe. The influence of the Enlightenment and the Revolution in France likewise was being felt and mutations in manners and morals were effected at the several levels of the American society.

Consequently flux and change appear to have been the order of the day—both in social and religious matters. William Warren Sweet calls the agitation a "revolt against Calvinism"<sup>1</sup> and, to a large measure, this explanation seems a deserved one. To the rationalistic extreme drew the Unitarians and, later, the Christian Scientists; to the far right we find the Seventh-Day Adventists and the various "Christian" bodies, each placing its allegiance on the direct and unadulterated word of scripture as the infallible rule and guide.

Yet the alterations mentioned above were not to be consummated without travail and, indeed, perilous danger to those faithful to the revealed aspect in religious thought and to the institutions of worship generally.

Religion and society, too, for that matter, have been described as generally being in a sorry state in the early years of the new republic. In 1798 the General Assembly of the Presbyterian Church is found issuing this broadside of admonition to those still remaining faithful to the precepts of John Calvin<sup>2</sup>:

Formidable innovations and convulsions in Europe threaten destruction to morals and religion. Scenes of devastation and bloodshed unexampled in the history of modern nations have convulsed the world and our country is threatened with similar concomitants. We perceive with pain and fearful apprehension a general dereliction of the religious principles and practice

among our fellow citizens; a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity, which in many instances tends to atheism itself. . . .

Kenneth Scott Latourette pictures the moral confusion even more specifically<sup>3</sup>:

. . . in the last quarter of the eighteenth century religious life was at low ebb. The Great Awakening of the last century seems to have spent itself. The long struggle for independence had turned man's attention away from religion. War had brought a lowering of morals. Independence had weakened many of the old institutions. The chilling Deism of Europe made itself felt. The French Revolution was popular in many quarters and the religious scepticism associated with that movement found a ready hearing. The hold of Christianity appeared to be declining.

To catalog the iniquities spawned by the sons of Beezelbub:<sup>4</sup>

Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound. . . .

Nor were these conditions absent at the seats of learning. Tyler reports that "when Theodore Dwight became president of Yale College, in 1795, only four or five students were members of the church. . . . In respect to the Christian faith, the students of the College of New Jersey (Princeton) were not superior to the young men in Yale. The College of William and Mary was a hot-bed of unbelief. Transylvania University . . . was in the hands of men who repudiated the evangelical faith. At Bowdoin College . . . only one student was willing to be known as a Christian."<sup>5</sup>

At Harvard the predilection was much the same—except that Unitarianism had seized the faculty. When, in 1800, Henry Ware was appointed Hollis professor of theology this species of liberalism became deeply entrenched in the oldest training school for the Protestant ministry.<sup>6</sup>

A commentator from Amherst maintains: "A young man who belonged to the church in

that day was a phenomenon—almost a miracle.”<sup>7</sup>

It was, however, on the American frontier—in Kentucky, Pennsylvania, and West Virginia—that the return to religion, a second Great Awakening, appeared. That this leaven—which was to greatly modify existing religious practice, and even to create new sects and sessions—came out of a most primitive and sometimes isolated region of the United States certainly is not to its discredit. Latourrette writes that “frontier conditions both opposed and favored the spread of Christianity.”<sup>8</sup> Circumstances in this instance appear to have been biased in the positive direction; and it may well be that the strength and inherent conviction of the new movement were alike products of the agrarian and pastoral proclivities of the cutting edge of American civilization.

The great revival began in this manner.

To Logan County, Kentucky, had come in 1796 one James McGready, a Presbyterian minister from the Carolinas, whose fundamentalist view-point had aroused some opposition among the institutionalized groups of that area. In 1797, 1799, and 1800 McGready had organized what later came to be known as “camp-meetings” in the central Kentucky-Tennessee region. He was assisted in this endeavor—which became an event of the greatest significance—by other ministers of various denominational connection, especially by William and John McGee.<sup>9</sup> The effects were electrifying indeed. Let the Reverend John McGee describe one such occasion.<sup>10</sup>

... A power which caused me to tremble was upon me. There was a solemn weeping all over the house. At length I rose up and exhorted them to let the Lord God Omnipotent reign in their hearts, and submit to Him, and their souls would live. Many broke silence . . . I went through the audience shouting and exhorting with all possible ecstasy and energy, and the floor was soon covered with the slain.

Manifestations of the power were reflected in the assumption of such terms as “falling,” “treeing the devil,” and “the jerks.” More-

over, barking, running, jumping, and trances were common.<sup>11</sup> Nevertheless the results of these “revival” meetings were found to be continuing and, in many cases, whole communities are reported as “having turned over a new leaf.”<sup>12</sup>

Although McGready was influential in initiating the revival spirit, it was Barton Warren Stone who began the development of a theology which broke rather radically with most of the accepted denominations of the day. Born in Maryland in 1772, Stone was educated at Guilford, North Carolina, and was ordained a Presbyterian minister. At the time of the McGready revivals we find Stone placed over the congregations of Cane Ridge and Concord in Bourbon, Kentucky. Eager to bring a more personal type of salvation to his lethargic flock he determined to visit Logan County and observe first hand the methods of McGready and the McGees.<sup>13</sup>

Upon viewing the manifestations in southern Kentucky, Stone’s mind was clear; he would continue the good work as exempled. His description of what he saw conveys his insight and awe:<sup>14</sup>

... The scene was new to me and passing strange. . . . Many, very many, fell down as men slain in battle. . . . After lying there for hours they obtained deliverance. The gloomy cloud which had covered their faces seemed gradually and visibly to disappear, and hope, in smiles, brightened into joy. They would rise, shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel. . . .

The Reverend Stone’s revival, held at Cane Ridge, was as great a success. Thus, in August, 1801, a reported “between twenty and thirty thousand”<sup>15</sup> people came together in revivalistic fervor; about three thousand are said to have been “slain.” The essential point of Stone’s powerful preaching—as was true in the case of McGready—was that salvation is free; not reserved for a special class or “elect of God,” but universal to those who

seek it and who, in the process, surrender their wills to Jesus Christ.

Organized Presbyterianism viewed such proceedings with alarm. Indeed, such a position smacked of Arminianism, they said, and soon would lead its adherents into deism and even atheism!<sup>16</sup>

The upshot of all this was that, first the Presbytery, then the Synod, condemned the activities of the revivalists—five altogether, including the Reverend Stone. Nothing daunted—and standing on what they considered to be the great principles of the Reformation itself—the five excommunicated sought strength in the organization of a new and local body, "the Springfield Presbytery."<sup>17</sup> It was, however, only a half-way house and neither conscience nor creed was satisfied in its gestation. A much bolder step was sorely needed.

This serious—although most salutary—step was taken on June 28, 1804.

Under the designation "New Lights" Stone and his associates waged a pamphlet war against reluctant Presbyterianism for several years; having organized a score of churches they now sought a firmer authority than that of the "Springfield Presbytery." By common consent this higher mandate was judged to be nothing less than *The Bible* itself.<sup>18</sup>

Thus, it was a simple step to dissolve the presbytery. Their action documented by the issuance of "The Last Will and Testament of the Springfield Presbytery," they added a postscript headed "The Witnesses' Address" which memorialized the differences that had led to the separation from their former churches. Among these were the following:<sup>19</sup>

While they were united under the name of a Presbytery they endeavored to cultivate a spirit of love and unity with all Christians; but found it difficult to suppress the idea that they themselves were a party separate from others. . . . As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern church sessions, presbyteries, synods,

general assemblies, etc. Hence they concluded that while they continued in the connection in which they stood (Presbyterianism) they were off the foundation of the apostles and prophets, of which Christ himself is the chief corner-stone. . . .

The thought came to their minds that the name "Christian" was given to the disciples by divine authority.<sup>20</sup> They resolved to use this designation. In keeping with their principle of scriptural accuracy, Stone came likewise to the conclusion that the baptism of infants was a mistaken form and he and his preachers baptized each other and by immersion.

While these events were taking place in Kentucky and other frontier regions there was, in Europe, another thread—which was to intertwine itself into the fabric of the new "Christian" faith—in the process of spinning. It is here that the names of Thomas and Alexander Campbell, Scotch-Irish from the vicinity of Belfast, enter the story of the Disciples of Christ.<sup>21</sup>

Thomas Campbell, the father, was a minister of the Seceder branch of the Presbyterian Church in Ireland. In addition, he had become a champion for union between the "Burghers" and the "Anti-Burghers"—a division, based on doctrinal differences, then raging in Scotland and Ireland.<sup>22</sup> The elder Campbell—although advocating rapport—defended the cause of the fundamentalist, or *Bible* authority, party. Eloquent in this area, the fervency of his remarks was carried thus to his son by a gentleman of Glasgow:<sup>23</sup>

I listened to your father in our General Assembly in this city, pleading for a union between the Burghers and the Anti-Burghers. But, sir, while in my opinion he out-argued them, they out-voted him.

Alexander, the son, then eighteen years of age, was much moved by this conflict and when—a few years later—he attended the University of Glasgow, he came under the influence of, among others, Robert and James Alexander Haldane, who, having been members of the Church of Scotland, had left that communion and espoused independency. The Haldanes were leaders in a Scottish move-

ment to "conform, alone, always, and in all things, to the teaching of the New Testament."<sup>24</sup> Alexander Campbell, unquestionably, was much impressed by the conditions in the church which he had viewed in Ireland and Scotland.

In 1807, Thomas—for reasons of health—migrated to America. Well received by his Presbyterian brethren, he was immediately placed over several small congregations in Washington County, Pennsylvania.<sup>25</sup> Here his catholic spirit offended other more dogmatic members of the Chartiers Presbytery. Tyler states the situation well:<sup>26</sup>

As communion season approached, Mr. Campbell's sympathies were aroused by the spiritually destitute condition of some in the vicinity of his labors who belonged to other branches of the Presbyterian family, and who had not for a long time enjoyed an opportunity of partaking of the Lord's Supper, so that he felt it to be his duty, in his preparation sermon, to lament the existing divisions, and to suggest that all his pious hearers who felt disposed and duly prepared should, without reference to denominational differences, enjoy the approaching communion.

The local Presbytery took action against him for so liberalizing established church procedures and Campbell was found so far "guilty" as to deserve censure. Appealing his case to the Synod, however, he was freed from formal censure; nevertheless the aroused feeling was such that his decision was to assume independent status.<sup>27</sup> Joined by sympathetic followers, the resulting group united in organizing "The Christian Association of Washington (Pennsylvania)," and, under the inspiration of their leader issued a statement of their principles and faith on September 7, 1809.<sup>28</sup>

This "Declaration and Address," like Stone's Springfield Presbytery, offered the *Bible* alone as the original and required standard of faith and propounded that "the Church of Christ upon earth is essentially one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the

scriptures, and that manifest the same by their tempers and conduct, and of none else; as none else can truly and properly be called Christians."<sup>29</sup>

Meanwhile Alexander Campbell had set sail for the new world and had arrived in western Pennsylvania. Applauding his father's position, the young Campbell, now twenty-one, possessed of great talent, church learning, and aggressiveness, quickly became the leader of the new movement.<sup>30</sup>

Having failed in their attempt to unite with the Presbyterian Synod of Pittsburgh, Thomas and Alexander Campbell next reorganized their Christian Association into an independent congregation. "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington County, Pennsylvania"<sup>31</sup> became, the new venture and Alexander Campbell was chosen minister.

Eschewing infant baptism and advocating immersion the Campbellites were for a time members of the Redstone Baptist Association. However, never accepting the name "Baptist," they always preferred the designation "Disciples of Christ" or "Reformers."<sup>32</sup>

On January 1, 1832, two years after the separation from the Baptist Association, Alexander Campbell brought his rapidly increasing group into union with the followers of Barton W. Stone. This alliance, effected at Lexington, Kentucky—near the scene of Stone's triumph in the days of his great revival—was the most natural of coalitions, both bodies holding allegiance to the *Bible* alone as the ultimate source of doctrine and faith. Nevertheless each retained its chosen appellation, the Stonites preferring "Christian" and the followers of Thomas and Alexander Campbell calling themselves "Disciples of Christ."<sup>33</sup>

Nor did all of the "Christians" seek the union; perhaps half of Stone's followers preferred to remain autonomous.<sup>34</sup> Many, to this day, are content to remain so; or have formed independent bodies of their own.

Without any attempt at minimizing Alexander Campbell's great learning—or the significance of his earlier European connections

—it must seem clear that the movement for a return to the evangelical religion just described represents an American phenomenon; indeed, without Stone's part in the great spiritual awakening in the West, and, of course, many of the facets of life on the American frontier, it appears hardly probable that the movement would have assumed the proportions that it eventually realized.

However, Campbell's immense enthusiasm and energy—as speaker, editor, theologian, and tractician—were responsible for many of the conversions that multiplied Disciple strength especially in the new American West. A case in point was Campbell's magnificent defense of Christianity in the celebrated debate against Mr. Robert Owen, another Scotsman. Owen's contention that religions are erroneous, that they have been founded upon the ignorance of mankind, and that their practice is injurious<sup>35</sup> did not go unchallenged by Alexander Campbell. It is reported that Campbell's argument "extended through twelve hours" and that, at the conclusion of his remarks, "a universal rising on the part of the great audience"<sup>36</sup> signified their attention and approbation of his rock-like stand for Christ.

Campbell likewise attacked the Mormons and the Millerites, indigenous faiths which were coming into being at almost the same moment as the Disciples. Only "starvation could cure" some of Joseph Smith's adherents, he maintained.<sup>37</sup> Rather intemperately, he classified the Millerites as "Bastard Millenarians."<sup>38</sup>

From the beginning, the Disciples of Christ have been greatly interested in the founding and perpetuation of Church-related colleges, Alexander Campbell himself being the inceptor and first president of Bethany College at Bethany, West Virginia. Tewksbury, in his excellent history of the founding of American colleges and universities before the Civil War, reports that the Campbellites had established at least five permanent colleges in the United States before 1860. In addition to Bethany, these were the University of Kentucky (formerly Bacon College; later to come under state control); Butler

University, Culver-Stockton, and Eureka.<sup>39</sup> Hiram College, Hiram, Ohio, was founded as The Western Reserve Eclectic Institute in 1850 and offered college work in 1867; Texas Christian University began as Add-Ran Christian University in 1873 and was moved to Fort Worth in 1910.<sup>40</sup> It is probably the largest of Disciple colleges, having more than 5,000 students.

Moreover, the Disciples of Christ are the largest of the indigenous American faiths. Thus, the church of Barton W. Stone, Alexander and Thomas Campbell, and the legion of other evangelical minded ministers and laymen who created it, possessed, in 1958, 7,982 congregations, with a total of 1,922,484 members.<sup>41</sup> It has played a large part in the development of the American culture and the American culture has been significantly fruitful in the development of indigenous religious faiths.

<sup>1</sup> William Warren Sweet, *Religion in the Development of American Culture, 1765-1840*. New York: Charles Scribner's Sons, 1952. pp. 190ff.

<sup>2</sup> Quoted in B. B. Tyler, *A History of the Disciples of Christ*. New York: The Christian Literature Company, 1894. (Volume XII, *American Church History*). p. 3.

<sup>3</sup> Kenneth Scott Latourette, *A History of the Expansion of Christianity*. Volume IV, *The Great Century, A.D. 1800—A.D. 1914*. London: Eyre and Spottiswoode, 1941. pp. 176-177.

<sup>4</sup> Tyler, *op. cit.*, p. 3.

<sup>5</sup> Tyler, *op. cit.*, p. 2.

<sup>6</sup> Alice Felt Tyler, *Freedom's Ferment*. Minneapolis: University of Minnesota, 1944. p. 29.

<sup>7</sup> W. S. Tyler, *A History of Amherst College*, p. 266. Quoted in A. F. Tyler, *op. cit.*, p. 29.

<sup>8</sup> Latourette, *op. cit.*, p. 180.

<sup>9</sup> Sweet, *op. cit.*, pp. 216-217; Latourette, *op. cit.*, pp. 192-193; A. F. Tyler, *op. cit.*, pp. 36-37.

<sup>10</sup> John McGee to a presiding elder of the Methodist Church, July, 1800, in F. M. Davenport, *Primitive Traits in Religious Revivals*, p. 70. Quoted from A. F. Tyler, *op. cit.*, p. 36.

<sup>11</sup> Sweet, *op. cit.*, p. 217; Latourette, *op. cit.*, 193; A. F. Tyler, *op. cit.*, pp. 37-39.

<sup>12</sup> The Rev. George A. Baxter to the Rev. Dr. Archibald Alexander, 1802. Quoted in B. B. Tyler, *op. cit.*, p. 17.

<sup>13</sup> Harris Elwood Starr, "Barton Warren Stone," *Dictionary of American Biography*, Volume XVIII, pp. 71-72.

<sup>14</sup> Quoted from John Rogers, *Biography of Burton Warren Stone*, Cincinnati: J. A. and U. J. James, 1847. In B. B. Tyler, *op. cit.*, p. 14.

<sup>15</sup> *Ibid.*, p. 16.

<sup>16</sup> Sweet, *op. cit.*, pp. 218, 220. B. B. Tyler, *op. cit.*, 24.

<sup>17</sup> Latourette, *op. cit.*, p. 197; B. B. Tyler, *op. cit.*, pp. 22-27.

<sup>18</sup> Sweet, *op. cit.*, p. 221; Latourette, *op. cit.*, p. 197.

<sup>19</sup> Quoted in B. B. Tyler, *op. cit.*, pp. 27-28.

<sup>20</sup> *Ibid.*, p. 26; Latourette, *op. cit.*, p. 197.

<sup>21</sup> Henry Kalloch Rowe, "Alexander Campbell." *Dictionary of American Biography*, Volume III, pp. 446-448. (New York: The Council of Learned Societies, 1929.)

<sup>22</sup> Robert Frederick West, *Alexander Campbell and Natural Religion*. New Haven: Yale University Press, 1948. pp. 223-224; B. B. Tyler, *op. cit.*, pp. 34-40.

<sup>23</sup> Quoted in B. B. Tyler, *op. cit.*, p. 40.

<sup>24</sup> *Ibid.*, p. 43; West, *op. cit.*, p. 225.

<sup>25</sup> Latourette, *op. cit.*, p. 198; West, *op. cit.*, p. 224.

<sup>26</sup> B. B. Tyler, *op. cit.*, p. 44.

<sup>27</sup> *Ibid.*, pp. 44-48; West, *op. cit.*, p. 224.

<sup>28</sup> Sweet, *op. cit.*, pp. 222-223; B. B. Tyler, *op. cit.*, p. 49.

<sup>29</sup> Quoted in B. B. Tyler, *op. cit.*, p. 49.

<sup>30</sup> West, *op. cit.*, p. 225; Sweet, *op. cit.*, p. 223.

<sup>31</sup> B. B. Tyler, *op. cit.*, pp. 60-61.

<sup>32</sup> West, *op. cit.*, p. 226; Sweet, *op. cit.*, p. 223; B. B. Tyler, *op. cit.*, pp. 61-71.

<sup>33</sup> Sweet, *op. cit.*, pp. 223-224; B. B. Tyler, *op. cit.*, pp. 72-74; West, *op. cit.*, pp. 226-230.

<sup>34</sup> Latourette, *op. cit.*, pp. 199-200; West *op. cit.*, pp. 228-230.

<sup>35</sup> Robert Owen, *Robert Owen's Opening Speech, and his Reply to the Rev. Alex. Campbell, In the Recent Public Discussion in Cincinnati, To Prove That the Principles of All Religions are Erroneous, and that Their Practice Is Injurious to the Human Race*. Cincinnati, Ohio: published for Robert Owen, 1829.

<sup>36</sup> B. B. Tyler, *op. cit.*, p. 138.

<sup>37</sup> *The Millennial Harbinger*, 1831, pp. 331-332. Quoted in West, *op. cit.*, p. 184.

<sup>38</sup> *The Millennial Harbinger*, 1856, p. 697. Quoted from West, *op. cit.*, p. 177.

<sup>39</sup> Donald G. Tewksbury, *The Founding of American Colleges and Universities Before the Civil War*. New York: Teachers College, Columbia University, 1932. p. 131.

<sup>40</sup> Mary Irwin, Editor, *American Universities and Colleges*. Washington, D. C.: American Council on Education, 1952. pp. 741, 933.

<sup>41</sup> *World Almanac*. New York: *New York World-Telegram*, 1958. p. 711.

## The Teachers' Page

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### REPORT OF UNITED STATES MISSION ON EDUCATION IN RUSSIA

The findings of the American team of educators,<sup>1</sup> headed by United States Commissioner of Education, Lawrence G. Derthick, will bring forth many comparisons between American and Soviet Education. Comparison is a healthy undertaking if it includes evaluation.

The Commission itself makes no effort to compare Soviet schools with those of the United States. Moreover, it cautions Americans not to make "broad and conclusive generalizations." However, the Commissioners "emphasize that, whether we like it or not, competition has been imposed upon us by a nation of vast resources, a people of unbounded enthusiasm for self-development."

The title of the report is significant. The people of Russia are *committed* (if not dedicated) to a program of education aimed at "national advancement" that will "reach and over-reach America."

It has been a principle long adhered to that a fair evaluation of any system of education, or of any educational institution, must take into consideration its aims or objectives—that is, what it is attempting to accomplish. One may, of course, find fault with a system's educational goals, but that is another matter which can be considered in the over-all evaluation.

The Commissioners are "deeply concerned about our poorer schools now suffering from neglect. But . . . [they] returned with a new appreciation in the American system as reflected in our better schools, where citizens have cared enough and done enough to make the American ideal of a sound education for all come true for all, or nearly so."

Although many of the immediate objectives of both Soviet and American education are similar—having to do with imparting essential knowledge and skills in the various subject fields held to be vital to continued progress—the over-all or major objectives

of the two educational systems are fundamentally at variance. Russia, as expressed by one of its educators, believes "in a planned society," whereas the United States, as stated by the same educator, believes "in individual initiative."

"Let time tell," concluded the official.

It is an old truism that the educational system of a country reflects its over-all philosophy, goals, ideals, and way of life—which, in large measure, affect the underlying philosophy of the educational system. The so-called *permissive* or *democratic* school as opposed to the *rigid* or *authoritarian* school is an issue that still requires considerable study, insofar as it may seriously affect both immediate and ultimate educational goals of a society. The charge of academic "softness" in American high schools, for example, needs to be considered in the light of the changing nature of the institution.

Reporting on James Bryant Conant's forthcoming book, *The Child, the Parent and the State*, *Time* magazine (September 14, 1959) says:

"What everybody ought to know about, he [Conant] suggests . . . is the history of a highly significant development—the transformation of the United States high school from 1905 to 1930. Those who thunder that Cicero molded young minds at the turn of the century are right. But Cicero's assassin was not John Dewey alone. It was a combination of child labor laws, compulsory school attendance, the growing need for vocational training, and the Depression, which sent jobless teenagers scurrying to school for shelter. In 1910 thousands of 15-year-olds had full time jobs; in 1930 about 90 per cent were in school. Result: an entirely different breed of students, with widely varying abilities. . . .

"To criticize the schools in good sense, says Conant, the first rule is to grasp their astonishing diversity: 'You can find almost any animal in the system. It's like Noah's ark.' The pervasive United States Cathedral is the 'comprehensive' high school, which sends some of its students to college and gives the rest marketable skills. But hundreds are

'special'. New York City has outright detention camps for delinquents—and it also has the exquisitely superior Bronx High School of Science. Some urban schools teach 90 per cent of their students to be auto mechanics and beauticians. Some suburban schools send 90 per cent of their students to top colleges.

" . . . Nobody can judge the school's performance without analyzing how well it serves the specific need of its students."

Added to this consideration are the specific needs of the society. The American society, at the turn of the century, began to demand, because of its needs, a *general education for all youth*—an education that would prepare its young people in such areas as good citizenship, worthy home membership, vocational competency, proper use of leisure time, and ability to use the English language. Obviously, the diversity of the student body resulted in the variety of programs as outlined above.

Today, faced with the Russian challenge as well as with our own internal challenges, stemming from changes in our economy, we must recognize that education in this country is entering upon a new era—with new demands being made upon it. Although we had become embroiled, periodically, with European squabbles which even involved us in wars, education in the past, for the most part, was centered on immediate local, state, and national problems and issues. Today, education must concern itself not only with the needs and demands which stem from our own changing economy (automation, racial conflicts, delinquency and crime) but with this country's survival in a world where our way of life is seriously challenged by an opposing way of life. Following are some of the significant areas in Soviet education which should help our thinking on similar areas in our own schools.

#### SOVIET TEACHERS

In Russia teachers are members of an honored profession. They are highly respected and well paid. Many have been elected to public office. Some are party members. Some are not.

The Commission was impressed by their

competence, seriousness of purpose, their desire to increase their skill, their evidence of affection for their pupils and their pupils' respect for them.

As in the United States, educators in the Soviet Union are very much concerned with teaching methods as evidenced in the emphasis placed on "methods" in teacher-training institutions, in textbooks, in published literature and in inservice training. This is reflected in the teachers' daily work. Carefully prepared lesson plans are required and subject to approval by the principal. Review of material and rote learning are very much emphasized.

#### SALARIES

Beginning teachers' salaries compare favorably with those of engineers and doctors. Salaries are fixed by the Republic Ministry of Education. These vary according to the region, the teaching position, and years of service. In general salaries are higher where living conditions are less attractive.

The salary schedule calls for periodic increases, according to length of service, and for bonus or merit increases for the better teachers. After twenty-five years of service, the teacher is eligible for a pension which he receives whether he retires or continues to work, in addition to the regular salary, in case of the latter.

#### TEACHING LOAD

Elementary school teachers spend twenty-four hours in teaching. High school teachers spend eighteen hours. All teachers may earn more money by increasing the number of hours they teach. The school year is ten months, with two months vacation and regular pay in the summer. However, teachers are required to spend two weeks in August in preparation for the next school year. Of the teachers polled by the Commission, all planned to spend their summer vacations in leisure pursuits.

#### CURRICULUM

An official curriculum, with some slight variations, as between rural and urban districts, is generally adhered to in all the school systems. This standard curriculum, by grade levels, is as follows:

"Grades 1-3: Russian language and literature, arithmetic, drawing, singing, physical education, and introduction to manual training.

"Grade 4: History, geography, and elementary biology—largely nature study—are added to subjects taught in grades 1 to 3.

"Grades 5-10: Russian language and literature, foreign language, history, arithmetic, algebra, geometry, trigonometry, physics, chemistry, botany, zoology, anatomy, Darwinism, geography, astronomy and drafting, polytechnical training (agricultural and industrial training), drawing, singing, and physical education. . . .

"In the six years of grades 5 through 10 all students in general schools take a total of 7,196 hours of instruction: 2,499 in the humanities, 3,009 in science and mathematics, and 578 in practical training in agriculture and industry."

The required subjects in all grades are mathematics, Russian language and literature, and physical education. Throughout the general school, "mathematics and science are particularly emphasized primarily because of their relation to other fields of knowledge." Algebra and geometry are regarded highly as disciplinary subjects and for their transfer value.

The teaching of science begins in kindergarten, with emphasis on developing scientific habits in the observation of natural phenomena and plant and animal life. The elementary grade courses in biology, chemistry and physics compare favorably with good elementary science courses in the United States.

"Science education for Soviet children includes scientific training through in-school and out-of-school programs. It is important to distinguish between the two, but together they represent the sum total of science education in the Soviet general school.

The State pays particular attention to the education of scientific workers. It provides for their early years of scientific education and training, encourages them in various ways, and helps them develop in the science field. Pupils without the ability or talent to

become scientists use the science training they receive as a basis for a polytechnical education which prepares them for industrial work."

Foreign language instruction on the secondary school level as observed by the Commissioners "was not very different from foreign language instruction in American High Schools." However, every student is required to study one foreign language, usually French, German, or English. The latter is the most popular. Continued study of the same or a second language is required on the college level.

For those who are especially interested in foreign languages, for a career or for other reasons, there are special language schools and institutes.

#### HOMEWORK, EXAMINATIONS, DISCIPLINE, ACTIVITIES

The Republic Ministries of Education determine the maximum amount of homework that may be given. On a grade-to-grade level the daily homework assignments require between one and four hours for completion. No homework is assigned for Sunday. Schools, libraries, and reading rooms are kept open in the evenings until nine or ten P.M., some until eleven P.M. The homework is checked daily and graded on a five point scale, the same as classwork.

The Soviet schools do not go in for objective standardized tests. The I.Q. is not a popular concept in Russia. They rely principally on oral examinations and some written examinations. The chief purpose of these is to measure subject matter achievement.

"Virtually all the students admitted to take the examinations pass."

The Republic Ministries of Education determine the rewards for "excellence in studies, work and behavior, as well as punishment for infraction of rules." The enforcement of the regulations is largely in the hands of the children. Corporal punishment is prohibited. The forms of punishment in order of seriousness are:

"(1) Reproof by the teacher, the director or—for more serious offenses—the Pioneer leader; (2) withdrawal of a pupil's Pioneer

tie; and (3) denial of the privilege of working. Pupils are not disciplined for falling behind in their studies; instead they are helped by their teachers or by pupils scoring excellent marks."

Extracurricular activities parallel the program of education in the general schools. The activities are conducted after school in school buildings and in special centers, seven days a week, from 9 A.M. to 9 P.M.

In summary, we cite both the Commission's favorable impressions and its reservations about specific aspects of Soviet education.

#### FAVORABLE IMPRESSIONS

"The growth and development, the management and equipment, of nurseries and kindergarten establishments.

"The clean, neat boarding schools and the industry of pupils and teachers.

"The favorable teacher load, class size, and the supporting personnel such as laboratory assistants and curriculum aides.

"Emphasis on productive work and respect for manual labor.

"Part-time schooling and correspondence schooling.

"Dignity and respect between boys and girls.

"Close cooperation of industry with the schools.

"The quality and adequacy of laboratory equipment and teaching aids, many of which were made by pupils and/or teachers.

"The heavy emphasis and effectiveness of foreign language instruction at the pedagogical institutes and universities.

"The motivation for individual learning and enrichment provided by the work of the Pioneer Circles, which keep boys and girls constructively engaged outside of the regular classroom hours.

"The close cooperation of schools with the home.

"Parent education courses and frequent parent-teacher conferences.

"The emphasis on physical education and health; the provisions for medical and nursing services in the schools.

"The education provided for the blind.

"The close articulation between the Pioneer Circles and the school and industry.

"The provision of time in the program for school excursions.

"The program of summer camps provided for the Young Pioneers."

#### ASPECTS QUESTIONED

"The adequacy of conversational practice in foreign languages below the university level, in terms of the number of years devoted to such study.

"The uniformity of the curriculums in the general education or ten-year schools.

"The requirement that all pupils wear uniforms.

"The seeming lack of emphasis on the humanities.

"The paucity of artistic training within the regular school day (except in the special schools of music, ballet, and art).

"The limited nature of home-making programs.

"The in-school provision for the gifted as contrasted with the great emphasis on pushing weaker pupils through the uniform curriculum.

"The use of examinations, aside from motivating students and as a learning experience in work under pressure.

"The lack of instruction on other economic systems and societies."

In conclusion, we quote further from the Commission's Report:

"We cannot afford to be apathetic about educational development in the U.S.S.R. Clearly the Soviet Union is bent on overtaking and surpassing us as a world power, and it proposes to use education as one of the

primary means of obtaining this objective.

"Since the educational system of any people or country is one of the most brilliantly illuminating facets of a culture, we feel that within the scope of our observations we have gained some insight into the people of the U.S.S.R. through studying their educational system.

"We want to emphasize that what we saw in the U.S.S.R. only served to renew our confidence in our better schools. But, at the same time, what we saw increased our concern for our poorer schools, suffering from neglect.

"In the light of all we saw, we cannot stress too firmly our conviction that our nation must never forget nor underestimate the power and potential of education."

<sup>1</sup> On September 6th the United States Office of Education released a 135 page report: "Soviet Commitment to Education." The document is the result of a one month tour (from May 8 to June 6, 1958) of about 100 Soviet schools and other educational institutions. The eleven members of the commission were: Lawrence G. Derthick, United States Commissioner of Education; Oliver J. Caldwell, Coordinator of the Exchange, Assistant Commissioner for International Education, Office of Education; Lane C. Ash, Assistant Director, Division of Vocational Education, Office of Education; George Z. F. Bereday, Professor of Comparative Education, Teachers College, Columbia University; Henry Chauncy, President, Education Testing Service, Princeton, N. J.; A. John Holden, Jr., Vermont Commissioner of Education; Herold C. Hunt, Charles William Eliot Professor Education, Graduate School of Education, Harvard University; Harry C. Kelly, Assistant Director for Scientific Personnel and Education, National Science Foundation; John R. Ludington, Director, Aid in State and Local Schools Branch, Office of Education; Helen K. Mackintosh, Chief, Elementary Schools Section, Office of Education; and John B. Whitelaw, Chief for Teacher Education, Office of Education. William K. Medlin, Specialist for Eastern Europe, Office of Education, although not a member of the team, provided an appendix on the content and the implications of the recent Soviet school-reform plan.

## Instructional Materials

BY IRWIN ECKHAUSER

Washington Junior High School, Mt. Vernon, N. Y.

#### NEW MATERIALS

*World Refugee Year Information Kit.* The kit contains materials on the refugee problem from the U.N. and other sources useful in observing "World Refugee Year,

July 1, 1959-June 30, 1960." Available free, from U. S. Committee on Refugees, 11 W. 42 St., New York 36, N. Y.

*Digest of Sweden.* A 64-page booklet written especially for American and Canadian

readers as an introduction to a study of Sweden. Available from American-Sweden News Exchange, 630 Fifth Ave., New York 20, N. Y.

#### FILMS

*Nightmare in Red.* 30 min. Sale/rental. McGraw-Hill Book Co., Text-Film Dept., 330 W. 42nd St., New York, N. Y. Shows Communist tactics. Provides background on the drastic effects of Communism.

*The Red Cell.* 25 min. Rental. Prudential Insurance Co. of America, Box 36, Newark, N. J. Presents dramatically, without pulling punches, an authentic background of the crushing effects of Soviet domination.

*Revolt of a Generation.* 20 min. Sale/rental. United World Films, 1445 Park Ave., New York, N. Y. Shows what happens to a people by recounting the story of the Hungarians from the start of Communist rule in 1948 to the 1956 revolt.

*The First Moscow Purge Trials.* 27 min. Sale/rental. McGraw-Hill Book Co. This documentary film comes from the "You Are There" series. It is a re-enactment of the trials and tribulations that the people of Hungary had faced in the fateful days of the revolt against the Communist regime.

*Peoples of the Soviet Union.* 33 min. Sale/rental. McGraw-Hill Book Co. This is a survey of the USSR—its geography, peoples, occupations, and everyday life. It tells how varied peoples fit into the pattern (Soviet) and presents a picture of life behind the Iron Curtain.

*Communism.* 11 min. Sale/rental. Coronet Films, Coronet Bldg., Chicago, Ill. This film from the "Are You Ready for Service?" series, considers such questions as "Why is communism a threat to our values and way of life?" Generally treats topics that tend to make our students reflect on other ways of life.

*Two Views of Socialism.* 16 min. Sale/rental. Coronet Films. Presents the aims of socialism and its adherents' charges against capitalism, with comparison of standards of living, freedom of choice, and individual

opportunity under Socialism and in a capitalistic society.

*Nationalism.* 20 min. Sale/rental. Encyclopaedia Britannica Films, Inc., Wilmette, Ill. Defines nationalism, traces its development as a powerful force in today's world, and describes its three major phases. The film discusses how nationalism can be a force for progress or retrogression, emphasizing the need for direct nationalism's constructive aspects.

*Social Revolution.* 18 min. Sale/rental. Encyclopaedia Britannica Films, Inc. Describes the social revolutionary changes which have been going on for the past two centuries, and shows how these changes have come peacefully in some countries but have led to violence and chaos in others.

#### FILMSTRIPS

*Challenge for France.* 57 fr. Black and white. Sale. Office of Educational Activities, *New York Times*, Times Square, New York, N. Y. Takes up the grave problems confronting the Fifth Republic of DeGaulle as the nation seeks to regain past glory, solve the conflict in Algeria, build up a strong economy and develop domestic stability. It traces the history of the French empires and republics, the aftermath of war, the changes in the French Colonial Empire and France's role in the western Alliance.

*Journey Down the Great Volga.* 40 fr. Sale. *Life Filmstrips*, 9 Rockefeller Plaza, New York, N. Y. Photographs of new apartments and waterfront slums, churches, village streets, state farm-workers village, the Kremlin, and hydroelectric stations.

*Missouri: Its Geography and Resources.* Set of 6 filmstrips in color. Price \$37.50 per set. Associated Educators, Box 327, Kirksville, Mo. All deal with various facets of life in Missouri. These titles are:

Introduction to Missouri  
Agriculture in Missouri  
Forests—A Renewable Resource  
Underground Resources  
Manufacturing in Missouri  
Places of Interest and Beauty.

*The Oldest Nation—Egypt.* 40 fr. Sale. *Life Filmstrips*. Color paintings show how a

resourceful people evolved the first unified state and a serene way of life in the Valley of the Nile.

*The Vikings.* 47 fr. Sale. Color. \$7.50. Educational and Recreational Guides, 10 Brainerd Rd., Summit, N. J. Filmstrip is based on the theatrical film starring Kirk Douglas. Dramatically portrays the customs, and mode of life among the Vikings. *The Celts.* 40 fr. Sale. *Life* filmstrips. Paintings show farming, battles, Druid ceremonies, human sacrifice, metal shops, burial of a chieftain, and the Celt's industry and art.

#### RECORDINGS

*The Documentary Series.* Two 12-inch, 33½ r.p.m. discs, \$5.29 each. Enrichment Teaching Materials, Inc., 246 Fifth Ave., New York 1, N. Y. Series titles are: *The Mayflower Compact*; *George Washington's Farewell Address* (EAD 3); *The Monroe Doctrine*; *F. D. Roosevelt's Four Freedom's Speech* (EAD). These series will be

most effectively used with the texts of the documents in the hands of listening students. Today's trend toward depth in instruction points toward greater use of documents in history teaching.

*The Mayflower Compact* presents enough of the geography and history in 15 minutes to make a complete lesson, especially if a map is in view. *Washington's Farewell Address*, on the reverse side, is an analysis of extracts from the speech.

*The Monroe Doctrine* presents, in 12 minutes, a modern day interpretation of the document with historical background, essential points, and subsequent applications. *F. D. R.'s Four Freedoms Speech* is introduced against a background explanation of U. S. isolation, the rise of fascism, and the struggle for U. S. neutrality in World War II. The recorded voices of both Churchill and F. D. R. are heard in their own roles which, itself, is an electric footnote to history.

## Book Reviews and Book Notes

DAVID W. HARR

Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia

*The Growth of America.* By Rebekah R. Liebman and Gertrude A. Young. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1959. Pp. 469. \$4.50.

*The Growth of America* is a well written and carefully documented text emphasizing the social, political and economics aspects of United States history. The authors have sought to maintain a clarity of style that would be sufficiently forceful, yet dramatic enough, to appeal to the interests of an eighth grade student. In addition to a creditable style of writing, Liebman and Young, teachers in the public school system of Baltimore City, have demonstrated a first hand knowledge of excellent primary sources which they use to embellish and enrich the narrative.

Appropriate visual aids are used to sup-

plement the story. Copies of paintings and portraits in striking color, realistic photographs, reproductions of authentic documents and news stories help to add a lifelike quality to the presentation of events.

In a unique fashion the authors have skillfully woven into their story those important events that are closely related to their own city and state. For example, the War of 1812 and the writing of the national anthem are given particular attention. One is reminded also that Maryland was an important battleground of the Civil War from the time of the first bloodshed at Harper's Ferry to the Battle of Antietam. The outcome of Antietam afforded Lincoln the opportune moment to issue the Emancipation Proclamation.

The other states do not suffer from the emphasis placed on Maryland. This text is a

full account of American life in all of its varied changes. It is a history of America at war and at play; a story of the windfalls of prosperity and the despair of depression. The last unit dealing with foreign relations emphasizes American leadership in World War I, World War II and the present challenge the United States and the Free World face from Russia and communist China.

Throughout the text, maps, summary tests, time lines and vocabulary exercises furnish excellent study guides for both teachers and students. Such supplements not only emphasize the educational value of the *Growth of America* as a text but make it equally important as a comprehensive and up-to-date course of study which can be widely utilized in junior high schools throughout the nation.

WILLIAM HUNTER SHANNON  
Catonsville Senior High School  
Catonsville, Maryland

*The Unity of Mankind. A Course of Selected Readings by Authorities.* London: International University Society, 1958. Pp. v, 323. \$8.00.

The basic theme of this book is the urgent need for greater unity among the nations of the world. If they fail to meet this need, they will continue to face not only the threat but the possibility of nuclear destruction.

The quest for unity, of course, is nothing new, but recent scientific developments have made its realization more imperative. Noted philosophers and religious leaders of ancient and medieval times have given much thought to the problem of establishing more harmonious relations among men everywhere. To inform the reader what some of the thinkers of modern times have written on the unity of mankind, this book introduces him to forty-one selections from as many writers. The list of authors includes statesmen, philosophers, theologians, educators, and journalists. There are articles by such well-known men as Sir Winston Churchill, H.R.H. the Duke of Edinburgh, Julian Huxley, Ernest Bevin, Paul-Henri Spaak, Benedette Croce, Aristide Briand, and Chaim Weiz-

mann. Although primarily written for a British audience, the book contains selections from the writings of the following Americans: James Monroe, Abraham Lincoln, Nicholas Murray Butler, Arthur Compton, Norman Cousins, and Dorothy Thompson.

Fortunately, there already exists, as the introduction points out, a "bedrock of unity," consisting of those moral and spiritual forces that are embedded in the great religions and philosophies of the world. Fortunately, too, there have been numerous experiments in attempting to achieve political unity among peoples. To cite a few examples, there were the various leagues of city-states in ancient Greece, the long period of peace known as the "pax Romana," the medieval Holy Roman Empire, the League of Nations, and, in our own day, the U.N.O., the British Commonwealth of Nations, and the European Coal and Steel Community. Finally, since the days of Hugo Grotius, there has also developed a body of doctrine among nations, commonly referred to as international law. This law, unfortunately, has usually been flouted in times of war. Nevertheless, it still serves a useful purpose, and could be made much more effective, if the nations of the world created a stronger world organization.

The last six selections of the book, grouped under a chapter entitled "The Task Ahead," deal with the urgency of establishing a world federation. While the UNO has taken constructive steps, particularly the work of UNESCO in framing "The Universal Declaration of Human Rights," it lacks sufficient power to cope with some of the basic problems of the nuclear age. The rapidly changing environment calls "for unity, and if man fails to respond to the call there is no reason to think that he will prove himself an exception to the natural law." (p. 253).

The selections in this book will furnish a very helpful and useful guide for the study of international organization.

RICHARD H. BAUER

Department of History  
University of Maryland  
College Park, Maryland

*New Horizons in Criminology*. Third Edition. By Harry Elmer Barnes and Negley K. Teeters. Englewood Cliffs, New Jersey: Prentice Hall. 1959. Pp. xvi, 654. \$6.00.

Since the first edition of *New Horizons in Criminology* appeared in 1943, the trend has shifted from "penology" toward "corrections."

As John Michaels aptly pointed out in *Traffic Post*, emphasis must be on keeping men out of prison rather than on committing them. The most essential thing is to educate the public as to the socio-medical nature of the problem of crime. The rational treatment of criminals demands mainly non-institutional programs, the comprehensive and inclusive use of probation and parole, a flexible program of reformative treatment based on reason and science.

Eugene Feistman, well known Los Angeles parole officer, points out that Tom Evans, youth counsellor of the Y.M.C.A. and the Boys Club, has straightened out hundreds of potential criminals simply by talking to them, advising them, and pin-pointing their problems.

The Big Brothers groups and religious centers have integrated their activity. The beloved Father Collins of the Blessed Sacrament Church has regular sessions with young adults, sponsoring wholesome activities and companionship.

Crime prevention is a many-sided battle and calls for the mobilization of all facilities of the community. Citizen participation is greatly needed in councils, scout troops, and child-guidance clubs.

Among the most enlightened police chiefs in the country is Chief William H. Parker of Los Angeles. His attitude is:

"Under our form of government, it is imperative that there be a close, sympathetic, harmonious and cooperative working relationship between the people of a community and their police if the police task is to be properly performed. The efficiency of any police service depends largely upon the confidence of the people whom it serves.

"An officer's eight-hour duty tour is characterized by tolerance, applied human rela-

tions, and equitable treatment of all persons."

Officer Ray Bussard and Sergeant Daniel Phillips are outstanding examples of modern policemen at their best. They understand that the roots of maladjustment are deep and must be attacked on all fronts.

Dr. Cyril Burt, the British psychologist, writes:

"There are at least four grades of factors that can be identified with any specific case of crime. These are: (1) the principal or most conspicuous influence; (2) the chief cooperating factors; (3) minor pre-disposing or aggravating conditions; (4) conditions present but apparently inoperative.

In most cases, psychologists can determine the actual potentiality for an individual's satisfactory community adjustment.

Pre-sentence court clinics, clinics of "experts," or dispositional tribunals are "the only scientific methods that can command the respect of intelligent people for the diagnosis and proposed treatment of those individuals guilty of the commission of a serious offense."

Ninety-seven per cent of American crime is composed of misdemeanors or vices, according to the FBI's semi-annual "Uniform Crime Reports."

The seriousness of offenses against society depend largely on the elements of time and place. The extent of social harm done usually determines the attitude of the law enforcing agencies.

Psychiatrists do not "blame" people for being mentally ill, nor do physicians blame their parents for "catching" a cold or being afflicted with a kidney ailment.

Yet in the field of delinquency and crime, many authorities still cling to concepts associated with "blame." Not until we recognize the fundamental truth that the individual is *made* a delinquent by forces beyond his control, operating upon his inherited structure, can we make progress in understanding and correcting such behavior.

Every effort should be made to supply a decent standard of living for all and a job for everyone capable of holding one.

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Sociologists can be helpful in pointing up the difficulties of the individual in his quest for status, in measuring up to family controls, adjusting to primary group norms, and achieving recognition, affection, and prestige.

ANNE BISHOP

Hollywood, California

*The Wadsworths of the Genesee.* By Alden Hatch, New York: Coward-McCann, 1959. Pp. 315. \$5.00.

The Wadsworth family has been important in western New York from the days of the first white settlements. Members of the family pioneered in the Genesee Valley in 1790, only a few years after the Sullivan-Clinton Expedition had broken the Iroquois power and opened the territory to possible settlement. General Jeremiah Wadsworth, Revolutionary soldier, bought large tracts of land along the Genesee River and sent two nephews to settle there and to act as his land agents.

Down through the years, to the present

when the family still live on their almost baronial estate-land of 25,000 acres, the Wadsworth have dominated their lovely valley and have served their state and nation with unselfish distinction. Wadsworths were generals in both the War of 1812 and the Civil War. General James S. Wadsworth served valiantly at Gettysburg and died in the Wilderness. His son, a young officer during the Civil War, spent many years in Congress and ruled the family in a patriarchal manner. His son, in turn, was United States Senator for nearly three decades. Currently a Wadsworth son is occupying an important position with the United Nations, while a son-in-law represents Missouri in the United States Senate.

Mr. Hatch begins his story of this remarkable family with the arrival of William Wadsworth in Massachusetts Bay in 1632. Two chapters and some 30 pages are devoted to the Colonial and Revolutionary periods. Then Jeremiah Wadsworth became associated with Phelps and Gorham in the purchase

of 2,000,000 acres of land in western New York. From then until the present, Wadsworth and Genesee Valley have been nearly synonymous terms in New York State history.

The volume contains much of interest to those who are concerned with New York's development. The layman will be intrigued by some of the human interest stories concerning the Wadsworth family. Even though they recognize the importance of the Wadsworth family in New York State history, however, scholars and students will not accept the interpretation, the emphasis or the authenticity of the volume. The family deserve a better book.

RALPH ADAMS BROWN

State University College  
of Education at Cortland  
New York

*Canadians in the Making: a social history of Canada.* By Arthur R. M. Lower, Toronto: Longmans, Green and Company, 1958. Pp. xxiv, 446, \$7.50.

"It is the failure of modern Canada to find a satisfactory centre within itself which leads to ambiguities in its structure and doubts about its future." So writes Arthur R. M. Lower in his study of what the Canadian environment has done to man. Combining penetrating observation with revealing anecdotes and biting witticisms, Professor Lower has set an example for all writing historians. He writes well and informatively. From his vantage point at Queen's University Dr. Lower scrutinizes the sweep of Canadian history. Although the social relations have become more complicated during his own lifetime, Lower sees deep rooted themes persisting throughout Canada's history.

The American reader will find many conditions in the Canadian story similar to those his country has gone through, but the circumstances of two Canadas separated by language and religion has no parallel in United States history.

The reader of this volume is forced to reflect on Canadian fears and resentment of the

United States. Particularly interesting are Canadian reactions to major changes in and pressures from the United States: the initial hostility of those who fled revolutionary America, where they had been abused for their loyalty to England; the War of 1812 and the threats of American invasion; Canada's own revolutionary and Confederation periods and fear of American influence. Even our Civil War involved Canadians, who feared that English support of the South would provide the North an excuse for invading Canada. On the issue of slavery itself, Canadians felt a sense of moral superiority.

But the main objective of this perceptive history is not to remind Americans of their influence on Canada. Professor Lower's purpose is to "attempt to distinguish various stages marking the evolution of society." Lower traces the settlement of Canada through several stages: the trading post stage, in which no one expected to remain for long; the initial agricultural stage, when the plowman's efforts to make a farm in the wilderness indicated more permanent intentions; the arrival of women and children and the attempt to model Canadian society after the familiar European one. Following these was the transition from colony to province and more recognizable *Canadian* qualities. But even Confederation failed to give Canadians a national characteristic. Racial and religious differences and class antagonisms were persistent factors dividing the people.

Professor Lower questions whether modern Canada is one nation or two and whether a proud Canada can ever rise to full self-expression alongside a rich and powerful United States.

Professor Lower depicts a Canada that defies precise definition. Through this warm and lucid account of Canadian society, Lower has performed a great service for his fellow Canadians — even those who will disagree with him — by helping them see themselves for what they are.

WILLIAM E. MILLER  
Patrick Henry High School  
Minneapolis, Minnesota

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*A World Without Jews.* By Karl Marx. With an introduction by Dagobert D. Runes. New York: Philosophical Library, 1959. Pp. ii, 51. \$2.75.

Edited by Dagobert D. Runes, the noted philosopher, this booklet is the first English translation, in book form, of the unexpurgated papers of Karl Marx on the so-called "Jewish question." It has long been available to the readers of Soviet Russia, where it has been used to justify the Kremlin's attacks on Zionism and Israel.

The American reader, who may be unaware of the existence of these papers, will be shocked to hear that Marx, whose ancestors were Jewish but whose family had embraced Christianity in 1816, made numerous anti-Semitic statements. In explaining his anti-Semitism, the editor hastens to stress that Marx's ideas relative to the Jews, unlike those of the Nazis and other fascist-minded groups, were not based on religion or race, but solely on economic considerations. His conversion to Christianity, perhaps, may partly explain his anti-Semitism. "Like many converts," the editor states, "Marx found it necessary all his life to justify the mass conversion of his family by attacks against his blood brothers." (p. vii.)

In harmony with his efforts to interpret all human developments on the basis of dialectical materialism, Marx maintained that the Jews, like many other religious groups, had become intimately associated with capitalism, and therefore were ardent supporters of this economic system. His solution for the so-called "Jewish problem,"—and any other religious problem, for that matter,—lies in the social emancipation of Jews and religious groups from capitalism and in the establishment of the classless society.

The anti-Semitic statements of Marx have been frequently quoted by the leaders of the Kremlin to justify their hostile attitude toward Zionism and Israel, both of which are attacked as the instruments of international capitalism. The Soviet leaders have urged all Marxists and Communists to join hands with nationalists everywhere in opposing the Zionist movement and its creation, Israel.

The consequences of this Soviet agitation, as the editor correctly emphasizes, are most deplorable. The widely-propagated anti-Semitic platform of the Khrushchev-Mao Marxist axis "differs little in fundamentals from the Hitler-Stalin resolves of a generation ago, and it forbodes no less terror today than the previous anti-Jewish onslaught. Marxism may have failed in many of its postulates and prognostications, but its anti-Semitism lives on unabated." (p. xi.)

The editor's introductory and explanatory remarks are most revealing in pointing out to what extent Marx's anti-Semitic views have been perverted by the Kremlin for its own ends.

RICHARD H. BAUER

University of Maryland  
College Park, Maryland

#### HELPFUL CLASSROOM AIDS ARTICLES

- "Total Organization of Youth," by Kenneth V. Lottick, *The Clearing House*, Volume 33, Number 3, November, 1958.
- "An Industry is Born," by Rodger Butler, *Internal Affairs*, Commonwealth of Pennsylvania, Harrisburg, Pennsylvania, Volume 26, Number 10, October, 1958.
- "Berlin Beleaguered; Then and Now," by Flora Lewis, *New York Times Magazine*, November 30, 1958.
- "Cold War; Time for Strong Nerves," *Time*, December, 1958.

#### BOOKNOTES

Public Affairs Committee Has New Listing.

This is the first time since 1957 that newer titles have appeared on the list.

The newer titles are as follows:

1. *Mankind's Children: The Story of Unicef*
2. *What's in the Air?* By Hazel Holly
3. *Who's My Neighbor?* By Algernon D. Black
4. *How Can We Stay Prosperous?*
5. *We must Find a Basis for Peace*
6. *Worrying About College*
7. *The World Health Organization*
8. *The Labor Movement in the U. S. A.*
9. *What's Ahead for Civil Service?*



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## CURRENT PUBLICATIONS RECEIVED

*Handbook of Philosophy*. By Michael H. Briggs. New York: Philosophical Library, 1959. Pp. 214. \$3.50.

*Moral Principles in Education*. By John Dewey. New York: Philosophical Library, 1959. Pp. v, 60. \$2.00.

*Proud Fortress. The Fighting Story of Gibraltar*. By Allan Andrews. New York: E. P. Dutton and Company, 1959. Pp. xii, 220. \$3.75.

*Lion in my Lineage*. By Glenn L. Gardiner. New York: Greenwich Book Publishers, 1959. Pp. xvii, 215. \$3.00.

*The Unconscious in History*. By A. Bronson Feldman. New York: Philosophical Library, 1959. Pp. Part iv, 269. \$4.75.

*The World War and American Isolation*. By Ernest R. May. Boston, Massachusetts: Harvard University Press, 1959. Pp. 446. \$7.50.

*The Illusion of Immortality*. By Corliss Lamont. New York: Philosophical Library, 1959. Pp. vii, 303. \$3.50.

*The Doctrine of Jehovah's Witnesses*. By Roger D. Quidam. New York: Philosophical Library, 1959. Pp. 117. \$3.00.

*Logosophy*. By Carlos Bernardo Gonzalez Pecotche (Raumsol). New York: Philosophical Library, 1959. Pp. ix, 103. \$3.75.

*How the Church can Help Where Delinquency Begins*. By Guy L. Roberts. Richmond, Virginia: John Knox Press, 1959. Pp. viii, 157. \$3.00.

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